

The Books of 1 & 2 Chronicles

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(2004–2006 Study)

The following notes on the Books of 1 and 2 Chronicles were compiled from a Bible study led by Bro. Frank Shallieu beginning in 2004. They should be utilized with the following understanding:

1. Each paragraph preceded by **“Comment”** or **“Q”** (an abbreviation for **“Question”**) was introduced by someone other than Bro. Frank.
2. The original study did not follow a prepared text but was extemporaneous in nature.
3. Although the transcriber tried to faithfully, with the Lord’s help, set forth the thoughts that were presented in the study, the notes are not a verbatim rendering and, therefore, should be considered in that context.
4. Finally, Bro. Frank did not review the notes for possible errors that may have inadvertently entered the text.

With this disclaimer in mind, may the notes be a blessing as a useful study guide.

THE BOOK OF 1 CHRONICLES

(Study led by Bro. Frank Shalieu in 2004–2005)

With regard to the lineage that is traced through many chapters of 1 Chronicles, we do not believe any person on earth can reconcile some of what appear to be discrepancies in the account. Even the names vary from what is mentioned in 1 and 2 Kings or in other parts of the Scriptures, so a measure of conjecture is involved. Not until 1 Chronicles 20 does the meat of a verse-by-verse study become more significant and valuable. However, there is a value in surface reading the earlier chapters in that certain facts pop up, even though the reading is relatively dry from the perspective of having great difficulty in trying to know who all the people are. Thus we will just try to make certain observations as we read the earlier chapters.

As we proceed through 1 and 2 Chronicles, it will be interesting to see what is covered from a historical standpoint that is not in 1 and 2 Kings, and vice versa, as well as what is covered in both Kings and Chronicles to provide a fullness of detail. Incidentally, the purpose of the history and lineage in Chronicles is to shame Israel in the future.

1 Chron. 1:1 Adam, Sheth, Enosh,

1 Chron. 1:2 Kenan, Mahalaleel, Jered,

1 Chron. 1:3 Henoch, Methuselah, Lamech,

1 Chron. 1:4 Noah, Shem, Ham, and Japheth.

The chronology is ascertained through the names in verses 1-4 and not through the remaining names in the chapter. For instance, the lineage of the New Testament is traced from Adam through Noah. Another point to note is the absence of Cain. The Book of 1 Chronicles is like an official register that gives a superficial, broad picture of the lineage which has been perpetuated by the Jewish nation down through its history.

1 Chron. 1:5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

1 Chron. 1:6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.

1 Chron. 1:7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

Verses 5-7 pertain to the sons of Japheth, who was the oldest son of Noah.

1 Chron. 1:8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.

1 Chron. 1:9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

1 Chron. 1:10 And Cush begat Nimrod: he began to be mighty upon the earth.

1 Chron. 1:11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

1 Chron. 1:12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

1 Chron. 1:13 And Canaan begat Zidon his firstborn, and Heth,

1 Chron. 1:14 The Jebusite also, and the Amorite, and the Girgashite,

1 Chron. 1:15 And the Hivite, and the Arkite, and the Sinite,

1 Chron. 1:16 And the Arvadite, and the Zemarite, and the Hamathite.

Verses 8-16 pertain to the sons of Ham. Notice that Nimrod was of the lineage of Ham. Also, the Amorite is mentioned, and the Scripture that comes to mind is Genesis 15:16, "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Thus two malefactors are in Ham's lineage: Nimrod and the Amorite. Moreover, no sons of Nimrod are listed. The statement is simply, "And Cush begat Nimrod: he began to be mighty upon the earth." The other listings, one after the other, state "the sons of" or use the term "begat." Therefore, two lineages are omitted thus far: Cain and Nimrod.

1 Chron. 1:17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

1 Chron. 1:18 And Arphaxad begat Shelah, and Shelah begat Eber.

1 Chron. 1:19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.

1 Chron. 1:20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

1 Chron. 1:21 Hadoram also, and Uzal, and Diklah,

1 Chron. 1:22 And Ebal, and Abimael, and Sheba,

1 Chron. 1:23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

Verses 17 and 18 give a more comprehensive listing of the sons of Shem than verses 24 and 25, which are an abbreviated listing: Shem, Arphaxad, Shelah, Eber, and Peleg. Notice that Uz was a son of Shem (verse 17); as we proceed, there will be another Uz.

Verse 19 mentions the two sons of Eber, who were Peleg and Joktan. And the detail is given that "the earth was divided" in the days of Peleg, referring to the confusion of languages at the time of the construction of the Tower of Babel.

Verse 23 is important because Ophir and Havilah were progenitors of a race up near Turkey. Both names pertain to the land of gold. "The name of the first [division of the river coming out of Eden] is Pison: that is it which compasseth the whole land of Havilah, where there is gold" (Gen. 2:11). "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon" (1 Kings 9:28; see also 1 Kings 10:11; 22:48; 1 Chron. 29:4; 2 Chron. 8:18; 9:10; Job 22:24; 28:16; Psa. 45:9; Isa. 13:12).

1 Chron. 1:24 Shem, Arphaxad, Shelah,

1 Chron. 1:25 Eber, Peleg, Reu,

1 Chron. 1:26 Serug, Nahor, Terah,

1 Chron. 1:27 Abram; the same is Abraham.

1 Chron. 1:28 The sons of Abraham; Isaac, and Ishmael.

Verses 24-28 are very brief, but they bring the lineage down to the two sons of Abraham: Isaac and Ishmael. Among other reasons, this abbreviated lineage is traced for the posterity of Christ.

Comment: Verses 24-26 give a sequential listing of the names, whereas the sons of Abraham are listed out of sequence, with Isaac preceding Ishmael.

Reply: The Book of 1 Chronicles is like a subtle attempt to sort out the undesirables. Already we see that the Cain and Nimrod lineages are omitted, and now we notice the reversal of Isaac and Ishmael. Therefore, going superficially through the early chapters brings out some helpful thoughts, whereas to nitpick the lineages would take us into a realm that is not spiritual. The Apostle Paul advised Timothy not to become involved in “endless genealogies” (1 Tim. 1:4). The genealogies included in Scripture show that the Bible is very different from other religions, for it furnishes names, dates, places, and lands. This information and detail give the Bible credibility, whereas in comparison, the other religions are like hairs in content.

1 Chron. 1:29 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

1 Chron. 1:30 Mishma, and Dumah, Massa, Hadad, and Tema,

1 Chron. 1:31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

Verses 29-31 list the 12 sons of Ishmael. There were also 12 sons of Jacob, and thus 12 tribes of Israel.

Dumah, a son of Ishmael, stands out because of the twenty-first chapter of Isaiah, which was written many centuries later: “The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?” (Isa. 21:11). At that time, Dumah embraced a lot of the Arab people.

Ishmael, from whom came some of the Arab peoples, was sent eastward to inhabit the land beyond the Jordan River. Ishmael is one of the three “great grandfathers” of the divisions of the Arabs, namely, the progeny of Ishmael, the children of Keturah, and the progeny of Esau.

The name Tema, another son of Ishmael, will come up again later on in the book.

1 Chron. 1:32 Now the sons of Keturah, Abraham’s concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

1 Chron. 1:33 And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

1 Chron. 1:34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

Verses 32 and 33 give the sons of Keturah. Abraham had posterity through Hagar, Sarah, and finally Keturah after Sarah’s death. Notice the names Sheba and Dedan. There are two Shebas and two Dedans, one being of Keturah’s line and the other of Ham’s line in each case (verse 9).

Ultimately Keturah's descendants also settled east of the Jordan River.

The sons of Isaac were Esau and Israel (Jacob). Esau was separated from Jacob and finally settled on the east side of the Jordan River. Incidentally, as time went on, there were mergers and separations of some of the people who are listed in 1 Chronicles. With the mention of Esau and Israel, as with Ishmael and Isaac, the account is separating the good from the bad. In other words, we are studying the negative side of the scale from the standpoint of the ultimate destinies of the various peoples who are enumerated.

1 Chron. 1:35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

1 Chron. 1:36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

1 Chron. 1:37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

1 Chron. 1:38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

1 Chron. 1:39 And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.

1 Chron. 1:40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

Some duplications are starting to occur, one being Tema and Teman, of whom there was a relationship. The names that are enumerated here were known later by a name that embraces two from a different lineage.

The Esau branch of Abraham is listed. In connection with the Koran, not only do the Arabs claim that the promises of Abraham go through Ishmael, but they even glory in Esau.

Notice the name Eliphaz, who was one of Job's false comforters. Of the three comforters, Eliphaz was given the priority and the privilege of speaking first because of his supposedly more honorable background as a direct son of Esau.

An Amalek was a son of Eliphaz and thus a grandson of Esau. This lineage occurred early in history, whereas many years later the Amalekites joined together and thus are mentioned in the days of Moses, four centuries later. A lot happened subsequently with the homogenizing of some of these original separate peoples and lineages. There was a coming together, a combining, through intermarriage and other ways.

Another name that stands out is Reuel, who was Moses' father-in-law. He was also known as Jethro. Seir is also a notable name.

The separations and divisions, as well as the mergers, become almost geographic. Eventually there were purgings of various races, and a lot of problems arose, usually on the east side of the Jordan River.

Q: Who is Seir? Is Seir another name for one of the sons of Esau?

A: Bible dictionaries may give different names, but there is no way to positively ascertain the identity of Seir. With these genealogies, it is better to just take a broad-brush approach. No matter how brilliant one might be, there are problems in trying to reconcile all of the names.

Therefore, it is not profitable for the Christian to devote a lot of time in that direction.

1 Chron. 1:41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

1 Chron. 1:42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

1 Chron. 1:43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

1 Chron. 1:44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

1 Chron. 1:45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

1 Chron. 1:46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

1 Chron. 1:47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

1 Chron. 1:48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

1 Chron. 1:49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

In verses 41-49, the term “reigned in his stead” is used repeatedly. In other words, these individuals were a line of kings early in history who descended from Esau. Thus there were kings, princes, and dukes in the early lineages. Notice the statement in verse 43: “Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel.” “Bela the son of Beor” starts the lineage of the kings; some consider this individual to be “Balaam the son of Beor [sometimes called Peor]” (Num. 22:5).

Notice the name Bozrah in verse 44. There are prophecies about Bozrah in the Book of Isaiah. “The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea” (Isa. 34:6). “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save” (Isa. 63:1).

Verse 45 mentions Teman in another lineage. Later the lineages merged. It is more valuable to take the merged elements in later history because we are then on stabler ground as to who is being referred to and what the geographic area is.

Also, verse 42 mentions a second Uz. This Uz was in the lineage of Esau, whereas the first Uz was in the line of Shem (verse 17). We are reading about the beginning of various mergings. In the land of Uz (see Job 1:1) were some Israelites, some Shemites, but numerically speaking, the inhabitants were mostly the children of Esau. We believe that Elihu in the Book of Job was also of the Shemitic line and hence a Jew. Job, too, was Shemitic.

With Jobab, Husham, and others, we cannot come to a definite mathematical certainty, but we

do know there was a mixing of these names as time went on. After the days of Moses, the names began to crystallize, so that the various peoples can be identified by the boundaries of where they settled. For example, much later in history “Hadad” was a Syrian (verse 47).

1 Chron. 1:50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

1 Chron. 1:51 Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

1 Chron. 1:52 Duke Aholibamah, duke Elah, duke Pinon,

1 Chron. 1:53 Duke Kenaz, duke Teman, duke Mibzar,

1 Chron. 1:54 Duke Magdiel, duke Iram. These are the dukes of Edom.

Verse 35 starts a long list of the sons of Esau. A group of kings is followed by a group of dukes. Hence a gradation of development took place. The distinction between the kings and the dukes is not clear enough to give a definite answer. When we view history in Europe and elsewhere, there were the Czars of Russia, the Caesars of Rome, etc., all being leaders, kings, and princes. Rather than trying to make a distinction of office, we should just consider them prominent individuals who were regarded as patriarchs. The sons of Esau who are enumerated were primarily Arabs, as were the progeny of Ishmael. The entire Sinai peninsula, which leads way up north almost to the Persian Gulf, comprises all of these mixed peoples. Generally speaking, the nomadic people, the bedouin Arabs, are to the south, whereas the ones to the north became more a distinct people. All are of the Muslim religion but not of the same ethnicity. The Arabs are Muslims, but tribes of the north, who will come down at the time of Gog and Magog, are distinctly different peoples. Of those who went east of Jordan, some migrated way up north, and some (the bedouin Arabs) settled in the south.

It is interesting that the name and lineage of Hadad’s wife is given: Mehetabel, who was “the daughter of Matred, the daughter of Mezahab.” The other mention of a woman is in verse 39: “Timna was Lotan’s sister.” These descriptions differentiated between others who had the same names. For instance, there were two Enochs. The good Enoch was of the genealogy and chronology that was not contaminated with the fallen angels, whereas the other Enoch was of the line of Cain (Gen. 4:17). Because it would be an endless task to try to sort out all of these individuals and the confusion, we are just skimming the surface. When these peoples subsequently merged, the names became more distinct.

Incidentally, the same names are often spelled in two or more different ways. One reason is that pronunciation changed the spelling of the consonants as the names were handed down to posterity. For example, some races cannot make a distinction in pronunciation between a “v” and a “w.”

“Aholibamah” is listed as a duke, and one of Esau’s wives had the same name (Gen. 36:2). Thus there was not always a distinction in gender with a name. And sometimes a plural name was to be thought of in the singular, for example, Ephraim.

1 Chron. 2:1 These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

1 Chron. 2:2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

1 Chron. 2:3 The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

1 Chron. 2:4 And Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah were five.

1 Chron. 2:5 The sons of Pharez; Hezron, and Hamul.

1 Chron. 2:6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

Judah had three sons (Er, Onan, and Shelah) of the daughter of Shua, the Canaanitess. “Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.” As stated in the account in Genesis 38:1-27, Tamar was first married to Er, but when he was slain, she was given Onan for a husband. When Onan was also slain by the Lord for doing evil, Judah promised Shelah as Tamar’s husband when he was of sufficient age. Therefore, of the three sons, Er and Onan were destroyed by the Lord for disobedience, and Judah was remiss in not giving Shelah, the youngest son, to Tamar in marriage, as promised. Consequently, Tamar played the harlot with Judah and became pregnant. Twins were born unto her—sons named Pharez and Zerah. Tamar is famous in history because both she and Pharez are included in Messiah’s lineage, which traces Jesus’ right to be called “a son of David” in fulfillment of the Old Testament promise (Matt. 1:3). The lineage in the third chapter of Luke states that in every case down to Joseph, the husband of Mary, the male did the begetting. This distinction is made with Joseph because he was not the actual father of Jesus. (God was responsible for the transferal of Jesus as a spirit being to a natural being and his placement in the womb of Mary.) Normally we would question Tamar’s inclusion in Messiah’s lineage because she bore a child of her father-in-law, but there were extenuating circumstances.

It will be helpful to turn to the account in Genesis 38:1-27 because certain laws were operative back there of which we are usually not conscious. We will read verses 7-11, as follows:

“And Er, Judah’s firstborn, was wicked in the sight of the LORD; and the LORD slew him.

“And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.

“And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother.

“And the thing which he did displeased the LORD: wherefore he slew him also.

“Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father’s house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father’s house.”

With the death of Er, why did Jacob give Tamar to Onan? This practice was followed in Old Testament times to raise up seed for Onan’s deceased brother Er, the firstborn. When a husband died without a male child being brought forth, it was the custom for him to be replaced by one of the other sons lest the lineage perish. God’s Law provided that this type of

marriage, called a levirate marriage, would be honored. Onan's sin was not fulfilling his duty; that is, he fulfilled the lust aspect but denied Tamar the privilege of having a son. At the death of Onan, Judah gave Tamar the impression that she would have the opportunity for a son when Shelah was old enough.

When Judah was negligent, Tamar disguised herself as a harlot and enticed him to come in unto her. Judah had no cash, so he promised to give her a kid of his flock as a reward. In addition, he gave her his staff, signet, and bracelets as a pledge, or collateral (Gen. 38:18). Tamar became pregnant with twins.

“And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

“When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

“And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

“And it came to pass in the time of her travail, that, behold, twins were in her womb.

“And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

“And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

“And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.” (Gen. 38:24-30)

Earlier when Jacob and Esau, who were also twins, were in the womb of Rebekah, the wife of Isaac, Jacob put out his hand and grabbed the heel of Esau, the firstborn. However, it was Jacob who ultimately got the inheritance of the firstborn, Esau having sold his birthright for a morsel of food. A certain principle was in operation with the two experiences—Jacob and Esau earlier and Pharez and Zerah later—that mathematically or historically balanced the accounts. A hand was involved three times: Jacob's hand grabbed the heel of Esau, a scarlet thread was bound on the hand of Zerah, and goat's hair was put on the hand of Jacob to deceive the elderly Isaac. The scarlet thread was intended to indicate the firstborn, the twin who would come out of the womb first, but instead Pharez emerged first.

Incidentally, we are inclined to think that our English word “err,” meaning to sin or do wrong, probably arose from the Hebrew name Er. Actually, quite a few words in our English vocabulary are of Hebrew origin.

1 Chron. 2:7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

1 Chron. 2:8 And the sons of Ethan; Azariah.

1 Chron. 2:9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and

Chelubai.

1 Chron. 2:10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

1 Chron. 2:11 And Nahshon begat Salma, and Salma begat Boaz,

1 Chron. 2:12 And Boaz begat Obed, and Obed begat Jesse.

1 Chron. 2:13 And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

1 Chron. 2:14 Nethaneel the fourth, Raddai the fifth.

1 Chron. 2:15 Ozem the sixth, David the seventh:

The order of begetting of four important personages was Boaz, Obed, Jesse, and David, but notice that David was the seventh son of Jesse. Thus the promise of Messiah, the lineage, went through David and not through Eliab, the firstborn, for the anointing of Jehovah at the hands of the Prophet Samuel took place with the seventh son.

Comment: The situation with Ruth was somewhat similar in that her husband and the husband's brother died. When she offered to go with Naomi, Naomi asked, "Do I have another son in the womb?"

Reply: Ruth, the Moabitess daughter-in-law, was like a son to Naomi in the final analysis, for she brought forth Obed of Boaz.

1 Chron. 2:16 Whose sisters were Zeruah, and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three.

Comment: Joab was a nephew of David (1 Sam. 26:6; 2 Sam. 2:18).

Reply: The choice of Joab as general was probably influenced by this relationship, although Joab was very capable as a warrior.

1 Chron. 2:17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.

1 Chron. 2:18 And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshar, and Shobab, and Ardon.

1 Chron. 2:19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

1 Chron. 2:20 And Hur begat Uri, and Uri begat Bezaleel.

The names Hur and Bezaleel stand out. Bezaleel and Aholiab were supplied with wisdom in connection with workmanship responsibilities for the Tabernacle (Exod. 31:1-6). In the Wilderness of Sinai, Hur and Aaron held up Moses' hands in the form of a cross when the Israelites were fighting with the Amalekites (Exod. 17:8-12).

1 Chron. 2:21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.

1 Chron. 2:22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

1 Chron. 2:23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.

1 Chron. 2:24 And after that Hezron was dead in Caleb-ephatah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

1 Chron. 2:25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah.

1 Chron. 2:26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

1 Chron. 2:27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

1 Chron. 2:28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

1 Chron. 2:29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.

1 Chron. 2:30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

1 Chron. 2:31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

1 Chron. 2:32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

1 Chron. 2:33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

1 Chron. 2:34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.

1 Chron. 2:35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

1 Chron. 2:36 And Attai begat Nathan, and Nathan begat Zabad,

1 Chron. 2:37 And Zabad begat Ephlal, and Ephlal begat Obed,

1 Chron. 2:38 And Obed begat Jehu, and Jehu begat Azariah,

1 Chron. 2:39 And Azariah begat Helez, and Helez begat Eleasah,

1 Chron. 2:40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

1 Chron. 2:41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

1 Chron. 2:42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.

1 Chron. 2:43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

1 Chron. 2:44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

1 Chron. 2:45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

1 Chron. 2:46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

1 Chron. 2:47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

1 Chron. 2:48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

1 Chron. 2:49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsah.

1 Chron. 2:50 These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,

1 Chron. 2:51 Salma the father of Bethlehem, Hareph the father of Beth-gader.

1 Chron. 2:52 And Shobal the father of Kirjath-jearim had sons; Haroeh, and half of the Manahethites.

1 Chron. 2:53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

1 Chron. 2:54 The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

1 Chron. 2:55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

The Kenites descended from Hemath, who was the father of the house of Rechab, that is, the Rechabites. Rechab charged his family not to drink wine, and they faithfully kept this vow for several generations, going from Jehonadab down to Jaazaniah in Jeremiah's day (2 Kings 10:15; Jer. 35:1-10). Jehu helped Jehonadab into his chariot, saying to him, "Is thine heart right, as my heart is with thy heart?... Come with me, and see my zeal for the LORD." Jehu was on his way to destroy all the worshippers of Baal after having slain the kings of Israel and Judah, the sons of Ahab, the brothers of Ahaziah, and Jezebel. Now, being determined to slay all of the Baal worshippers, he pretended to proclaim a feast, a solemn assembly, to Baal. When all of the worshippers gathered into the house of Baal, he gave orders to the guard and the captains to slay them (2 Kings 10:15-28). Thus the house of Ahab and all of the worshippers were slain from top to bottom, showing the destruction of Christendom. Jehonadab represents the Great Company, who will be here when Babylon falls. The fall of Babylon will be an evidence that the Church class has gone beyond the veil and the marriage of the Lamb has taken place.

1 Chron. 3:1 Now these were the sons of David, which were born unto him in Hebron; the

firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:

1 Chron. 3:2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

1 Chron. 3:3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

1 Chron. 3:4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

Q: Is there any significance to the fact that David reigned seven years in Hebron and 33 years in Jerusalem?

A: Yes, a sermon could be given on this subject. David reigned 7 1/2 years in Hebron and then 33 years in Jerusalem, totaling 40 1/2 years. However, the lineage accounts for only 40 years, intentionally ignoring the fractional part of one-half year (2 Sam. 5:4; 1 Kings 2:11; 1 Chron. 29:27). The Pastor properly suggested that the account balanced out over a long period of time. If we considered the fractional part of a year with David, we would have to do the same with all the other kings, for very few of them died at an age when their reigns came out to an exact number of years. The Scriptures state that Saul, David, and Solomon each reigned for 40 years (1 Kings 11:42; 2 Chron. 9:30; Acts 13:21).

Q: Because the half year is given in David's reign in Hebron, is there a significance with regard to the reign of Christ? Jesus has reigned in a kingly sense throughout the entire seven stages of the Gospel Age, but the half-year concept is that he continues on in that sense until he takes full reign over the Kingdom on earth. Would that half year account for the transition period we are now in? The brethren sit on both sides of the fence, with some saying Jesus is reigning and some saying he is not.

A: The half year shows that Bro. Russell was right in his reasoning, for there are fractions throughout the reigns of the kings. We are told on page 50 in the *Second Volume* that by adding up the recorded years of the reigns of the kings, the Period of the Kings is 513 years in length. There could easily be an hour's talk on David's reigns in Hebron and Jerusalem. One pertains to his reign over his Church, and the other pertains to his reign over the world. The Kingdom Age is usually covered by the reign of Solomon, which followed the periods of 7 and 33 years in David's reign. Thus the successive time periods of the reigns are 7 years over Hebron, 33 years over Jerusalem, and 40 years of Solomon over the entire nation, picturing the reign over the world in the Kingdom. There are two perspectives in this picture, and it is difficult and time-consuming to show that when we make prophetic applications, they must be on the proper side of the fence before doing a spiritual analysis. The double applications seem to contradict if we go back and forth from one side of the fence to the other, and unfortunately, many make this mistake.

1 Chron. 3:5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:

1 Chron. 3:6 Ibhar also, and Elishama, and Eliphelet,

1 Chron. 3:7 And Nogah, and Nepheg, and Japhia,

1 Chron. 3:8 And Elishama, and Eliada, and Eliphelet, nine.

1 Chron. 3:9 These were all the sons of David, beside the sons of the concubines, and Tamar

their sister.

1 Chron. 3:10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

1 Chron. 3:11 Joram his son, Ahaziah his son, Joash his son,

1 Chron. 3:12 Amaziah his son, Azariah his son, Jotham his son,

1 Chron. 3:13 Ahaz his son, Hezekiah his son, Manasseh his son,

1 Chron. 3:14 Amon his son, Josiah his son.

1 Chron. 3:15 And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

1 Chron. 3:16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

1 Chron. 3:17 And the sons of Jeconiah; Assir, Salathiel his son,

1 Chron. 3:18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

1 Chron. 3:19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

1 Chron. 3:20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

1 Chron. 3:21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

1 Chron. 3:22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

1 Chron. 3:23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

1 Chron. 3:24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

This third chapter of 1 Chronicles tells about the sons of David and Rehoboam, the one son of Solomon, and the posterity. We will intentionally avoid a discussion of all the detail.

1 Chron. 4:1 The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

1 Chron. 4:2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

1 Chron. 4:3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi:

1 Chron. 4:4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.

1 Chron. 4:5 And Ashur the father of Tekoa had two wives, Helah and Naarah.

1 Chron. 4:6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah.

1 Chron. 4:7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

1 Chron. 4:8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

1 Chron. 4:9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

1 Chron. 4:10 And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

Q: Who was Jabez? No genealogy is given for him. We are not told who his father was, so the name appears out of nowhere.

A: Some in the nominal Church make a great deal out of this individual, fabricating a whole theory called "the prayer of Jabez." We personally do not want to go into this thinking because it involves a lot of conjecture and fantasy. Bible stores contain many books and plaques and much information on Jabez that are not warranted.

1 Chron. 4:11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.

1 Chron. 4:12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah.

1 Chron. 4:13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.

1 Chron. 4:14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

1 Chron. 4:15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

1 Chron. 4:16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

1 Chron. 4:17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

1 Chron. 4:18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

1 Chron. 4:19 And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

1 Chron. 4:20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

1 Chron. 4:21 The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

1 Chron. 4:22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And these are ancient things.

1 Chron. 4:23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

1 Chron. 4:24 The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul:

1 Chron. 4:25 Shallum his son, Mibsam his son, Mishma his son.

1 Chron. 4:26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

1 Chron. 4:27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

1 Chron. 4:28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual,

1 Chron. 4:29 And at Bilhah, and at Ezem, and at Tolad,

1 Chron. 4:30 And at Bethuel, and at Hormah, and at Ziklag,

1 Chron. 4:31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David.

1 Chron. 4:32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

1 Chron. 4:33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

1 Chron. 4:34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

1 Chron. 4:35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

1 Chron. 4:36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

1 Chron. 4:37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

1 Chron. 4:38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

1 Chron. 4:39 And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

1 Chron. 4:40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

1 Chron. 4:41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

1 Chron. 4:42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

1 Chron. 4:43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

The fourth chapter of 1 Chronicles continues the lineage.

1 Chron. 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

We will continue to just select items of interest, for one would have to be a genius to follow the lineages the way they are written. In view of the fact that we are living in the end time, we cannot waste too much time in detail that may not be that important. The Book of 1 Chronicles is very infrequently read.

The birthright was a double portion of the inheritance. Reuben had the rights of the firstborn, but he lost them through disobedience.

Comment: The birthright did not go to Leah's second son, who was next in line, but switched to Joseph, the firstborn of Rachel.

Reply: When the 12 tribes of Israel were numbered, Joseph was unique in that he got the birthright by being represented twice through his two sons, Ephraim and Manasseh.

1 Chron. 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

Judah, another son of Leah, was not associated with the lineage of Joseph, normally speaking. Judah is the tribe whence came the "chief ruler," the Prince, the Messiah. Jesus prevailed as "the Lion of the tribe of Juda[h]" (Rev. 5:5; compare Gen. 49:9).

1 Chron. 5:3 The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

Verse 3 lists the sons of Reuben.

1 Chron. 5:4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

1 Chron. 5:5 Micah his son, Reaia his son, Baal his son,

1 Chron. 5:6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

1 Chron. 5:7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,

1 Chron. 5:8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

1 Chron. 5:9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

1 Chron. 5:10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

1 Chron. 5:11 And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

1 Chron. 5:12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

Verse 12 gives the sons of Gad.

1 Chron. 5:13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

1 Chron. 5:14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

1 Chron. 5:15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

1 Chron. 5:16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

1 Chron. 5:17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The preceding genealogies were recorded up to King Jotham of Judah, who evidently was responsible for seeing that the listing was made. The priesthood probably did the recording. Jotham was two kings prior to Hezekiah, so the time setting was close to when the ten-tribe kingdom was taken captive to Assyria.

1 Chron. 5:18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

The tribes of Reuben, Gad, and one half of Manasseh were situated on the east, or the far side, of the Jordan River. There is interesting symbology when the 2 1/2 tribes are separated from the other 9 1/2 tribes, for they represent those who will get a spiritual inheritance. In contradistinction, the remaining 9 1/2 tribes will receive a natural inheritance.

1 Chron. 5:19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

1 Chron. 5:20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

1 Chron. 5:21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred

thousand.

1 Chron. 5:22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

1 Chron. 5:23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.

Verse 23 again mentions the “half tribe of Manasseh.”

1 Chron. 5:24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

1 Chron. 5:25 And they transgressed against the God of their fathers, and went a-whoring after the gods of the people of the land, whom God destroyed before them.

1 Chron. 5:26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

The ten-tribe kingdom was taken into captivity in two stages by these two consecutive Assyrian kings, Pul and Tilgath-pilneser. The captivity included the 2 1/2 tribes across Jordan, so that all of the northern kingdom, whether on the east side or the west side of the river, was taken captive during the reign of these two kings. These captivities occurred roughly 150 years (a century and a half) before the destruction of Jerusalem, in which the two-tribe kingdom of Judah was taken into captivity in Babylon.

1 Chron. 6:1 The sons of Levi; Gershon, Kohath, and Merari.

1 Chron. 6:2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

The three sons of Levi were Gershon, Kohath, and Merari. Amram was a grandson, the lineage being Levi, Kohath, Amram, and Moses. All four—Amram, Merari, Kohath, and Gershon—were encamped immediately around the Tabernacle on the east, north, south, and west.

1 Chron. 6:3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

1 Chron. 6:4 Eleazar begat Phinehas, Phinehas begat Abishua,

1 Chron. 6:5 And Abishua begat Bukki, and Bukki begat Uzzi,

1 Chron. 6:6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

1 Chron. 6:7 Meraioth begat Amariah, and Amariah begat Ahitub,

1 Chron. 6:8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

1 Chron. 6:9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

1 Chron. 6:10 And Johanan begat Azariah, (he it is that executed the priest's office in the

temple that Solomon built in Jerusalem:)

1 Chron. 6:11 And Azariah begat Amariah, and Amariah begat Ahitub,

1 Chron. 6:12 And Ahitub begat Zadok, and Zadok begat Shallum,

1 Chron. 6:13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

1 Chron. 6:14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

1 Chron. 6:15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

1 Chron. 6:16 The sons of Levi; Gershom, Kohath, and Merari.

Verse 16 repeats the three sons of Levi: Gershom [Gershon], Kohath, and Merari.

1 Chron. 6:17 And these be the names of the sons of Gershom; Libni, and Shimei.

1 Chron. 6:18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.

1 Chron. 6:19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.

1 Chron. 6:20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

1 Chron. 6:21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

1 Chron. 6:22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

1 Chron. 6:23 Elkanah his son, and Ebiasaph his son, and Assir his son,

1 Chron. 6:24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

1 Chron. 6:25 And the sons of Elkanah; Amasai, and Ahimoth.

1 Chron. 6:26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

1 Chron. 6:27 Eliab his son, Jeroham his son, Elkanah his son.

1 Chron. 6:28 And the sons of Samuel; the firstborn Vashni, and Abiah.

1 Chron. 6:29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

The sons of Merari represent the Great Company class.

1 Chron. 6:30 Shimea his son, Haggiah his son, Asaiah his son.

1 Chron. 6:31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.

1 Chron. 6:32 And they ministered before the dwellingplace of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and

then they waited on their office according to their order.

1 Chron. 6:33 And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

1 Chron. 6:34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

1 Chron. 6:35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

1 Chron. 6:36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

1 Chron. 6:37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

1 Chron. 6:38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

1 Chron. 6:39 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,

1 Chron. 6:40 The son of Michael, the son of Baaseiah, the son of Malchiah,

1 Chron. 6:41 The son of Ethni, the son of Zerah, the son of Adaiah,

1 Chron. 6:42 The son of Ethan, the son of Zimmah, the son of Shimei,

1 Chron. 6:43 The son of Jahath, the son of Gershom, the son of Levi.

1 Chron. 6:44 And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,

1 Chron. 6:45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

1 Chron. 6:46 The son of Amzi, the son of Bani, the son of Shamer,

1 Chron. 6:47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

1 Chron. 6:48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

1 Chron. 6:49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

1 Chron. 6:50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

1 Chron. 6:51 Bukki his son, Uzzi his son, Zerahiah his son,

1 Chron. 6:52 Meraioth his son, Amariah his son, Ahitub his son,

1 Chron. 6:53 Zadok his son, Ahimaaz his son.

1 Chron. 6:54 Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

1 Chron. 6:55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

1 Chron. 6:56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

1 Chron. 6:57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

1 Chron. 6:58 And Hilen with her suburbs, Debir with her suburbs,

1 Chron. 6:59 And Ashan with her suburbs, and Beth-shemesh with her suburbs:

1 Chron. 6:60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

1 Chron. 6:61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

1 Chron. 6:62 And to the sons of Gershon throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

1 Chron. 6:63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

Amram's two sons, Aaron and Moses, who were in the front portion of the Tabernacle, had representation in connection with the dividing of the land, for certain cities were assigned to them. Verses 57-63 tell that 13 cities were given to the Amramites, 10 cities to the Kohathites, 13 cities to the Gershonites, and 12 cities to the Merarites. Thus 48 cities were given to the Levites through the lineage listed. They had no inheritance in the land but were given suburbs for the raising of cattle and their homes.

1 Chron. 6:64 And the children of Israel gave to the Levites these cities with their suburbs.

1 Chron. 6:65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

1 Chron. 6:66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

1 Chron. 6:67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

1 Chron. 6:68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

1 Chron. 6:69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

1 Chron. 6:70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam

with her suburbs, for the family of the remnant of the sons of Kohath.

1 Chron. 6:71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

1 Chron. 6:72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

1 Chron. 6:73 And Ramoth with her suburbs, and Anem with her suburbs:

1 Chron. 6:74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

1 Chron. 6:75 And Hukok with her suburbs, and Rehob with her suburbs:

1 Chron. 6:76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

1 Chron. 6:77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

1 Chron. 6:78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

1 Chron. 6:79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

1 Chron. 6:80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

1 Chron. 6:81 And Heshbon with her suburbs, and Jazer with her suburbs.

1 Chron. 7:1 Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimrom, four.

1 Chron. 7:2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.

1 Chron. 7:3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael and Obadiah, and Joel, Ishiah, five: all of them chief men.

1 Chron. 7:4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

1 Chron. 7:5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

1 Chron. 7:6 The sons of Benjamin: Bela, and Becher, and Jediael, three.

1 Chron. 7:7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

1 Chron. 7:8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.

1 Chron. 7:9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.

1 Chron. 7:10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

1 Chron. 7:11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.

1 Chron. 7:12 Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

1 Chron. 7:13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

1 Chron. 7:14 The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:

1 Chron. 7:15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

1 Chron. 7:16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

1 Chron. 7:17 And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.

1 Chron. 7:18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

1 Chron. 7:19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

1 Chron. 7:20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

1 Chron. 7:21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

1 Chron. 7:22 And Ephraim their father mourned many days, and his brethren came to comfort him.

1 Chron. 7:23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

1 Chron. 7:24 (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzen-sherah.)

1 Chron. 7:25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

1 Chron. 7:26 Laadan his son, Ammihud his son, Elishama his son,

1 Chron. 7:27 Non his son, Jehoshuah his son.

1 Chron. 7:28 And their possessions and habitations were, Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

1 Chron. 7:29 And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

1 Chron. 7:30 The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

1 Chron. 7:31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.

1 Chron. 7:32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

1 Chron. 7:33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.

1 Chron. 7:34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

1 Chron. 7:35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

1 Chron. 7:36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

1 Chron. 7:37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

1 Chron. 7:38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

1 Chron. 7:39 And the sons of Ulla; Arah, and Haniel, and Rezia.

1 Chron. 7:40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

1 Chron. 8:1 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,

1 Chron. 8:2 Nohah the fourth, and Rapha the fifth.

1 Chron. 8:3 And the sons of Bela were, Addar, and Gera, and Abihud,

1 Chron. 8:4 And Abishua, and Naaman, and Ahoah,

1 Chron. 8:5 And Gera, and Shephuphan, and Huram.

1 Chron. 8:6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

1 Chron. 8:7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

1 Chron. 8:8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

1 Chron. 8:9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

1 Chron. 8:10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.

1 Chron. 8:11 And of Hushim he begat Abitub, and Elpaal.

1 Chron. 8:12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

1 Chron. 8:13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

1 Chron. 8:14 And Ahio, Shashak, and Jeremoth,

1 Chron. 8:15 And Zebadiah, and Arad, and Ader,

1 Chron. 8:16 And Michael, and Ispah, and Joha, the sons of Beriah;

1 Chron. 8:17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

1 Chron. 8:18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

1 Chron. 8:19 And Jakim, and Zichri, and Zabdi,

1 Chron. 8:20 And Elienai, and Zilthai, and Eliel,

1 Chron. 8:21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

1 Chron. 8:22 And Ishpan, and Heber, and Eliel,

1 Chron. 8:23 And Abdon, and Zichri, and Hanan,

1 Chron. 8:24 And Hananiah, and Elam, and Antothijah,

1 Chron. 8:25 And Iphedeiah, and Penuel, the sons of Shashak;

1 Chron. 8:26 And Shamsherai, and Shehariah, and Athaliah,

1 Chron. 8:27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

1 Chron. 8:28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

1 Chron. 8:29 And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah:

1 Chron. 8:30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

1 Chron. 8:31 And Gedor, and Ahio, and Zacher.

1 Chron. 8:32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

1 Chron. 8:33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

1 Chron. 8:34 And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.

1 Chron. 8:35 And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.

1 Chron. 8:36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

1 Chron. 8:37 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son:

1 Chron. 8:38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

1 Chron. 8:39 And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.

1 Chron. 8:40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

1 Chron. 9:1 So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

1 Chron. 9:2 Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

1 Chron. 9:3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

1 Chron. 9:4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

1 Chron. 9:5 And of the Shilonites; Asaiah the firstborn, and his sons.

1 Chron. 9:6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

1 Chron. 9:7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

1 Chron. 9:8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

1 Chron. 9:9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

1 Chron. 9:10 And of the priests; Jedaiah, and Jehoiarib, and Jachin,

1 Chron. 9:11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the

son of Meraioth, the son of Ahitub, the ruler of the house of God;

1 Chron. 9:12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

1 Chron. 9:13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

1 Chron. 9:14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

1 Chron. 9:15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

1 Chron. 9:16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

1 Chron. 9:17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

1 Chron. 9:18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi.

1 Chron. 9:19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.

1 Chron. 9:20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

1 Chron. 9:21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

1 Chron. 9:22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

1 Chron. 9:23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

1 Chron. 9:24 In four quarters were the porters, toward the east, west, north, and south.

1 Chron. 9:25 And their brethren, which were in their villages, were to come after seven days from time to time with them.

1 Chron. 9:26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.

1 Chron. 9:27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

1 Chron. 9:28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

1 Chron. 9:29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

1 Chron. 9:30 And some of the sons of the priests made the ointment of the spices.

1 Chron. 9:31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

1 Chron. 9:32 And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every sabbath.

1 Chron. 9:33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.

1 Chron. 9:34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

1 Chron. 9:35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

1 Chron. 9:36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

1 Chron. 9:37 And Gedor, and Ahio, and Zechariah, and Mikloth.

1 Chron. 9:38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

1 Chron. 9:39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

1 Chron. 9:40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah.

1 Chron. 9:41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.

1 Chron. 9:42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

1 Chron. 9:43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

1 Chron. 9:44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

1 Chron. 10:1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

1 Chron. 10:2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

1 Chron. 10:3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.

1 Chron. 10:4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

1 Chron. 10:5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.

Verses 1-5 give a little account of the manner of Saul's death. Three of his sons were also slain—Jonathan, Abinadab, and Malchi-shua. The other son, Ish-bosheth, was not in the battle and thus did not die at this time (2 Sam. 2:8). When Saul was wounded, he deliberately fell on his sword, attempting to commit suicide to avoid shame and abuse at the hands of the Philistines.

1 Chron. 10:6 So Saul died, and his three sons, and all his house died together.

1 Chron. 10:7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

“All his [Saul's] house died together” except for Ish-bosheth.

1 Chron. 10:8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

1 Chron. 10:9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

1 Chron. 10:10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

Saul's body was left on the battlefield, but his head was taken to the land of the Philistines and fastened in the temple of their god Dagon. On another occasion when the Philistines stole the Ark of the Covenant, the heathen idol kept falling. In other words, as retribution, God toppled the statue of Dagon so that it fell forward and the head was over threshold (1 Sam. 5:2-5). This account in 1 Chronicles 10 is mentioned twice in Scripture to show retribution not only on Saul but also on those who supported him (1 Samuel 31).

1 Chron. 10:11 And when all Jabesh-gilead heard all that the Philistines had done to Saul.

1 Chron. 10:12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

The “valiant men” retrieved the bodies of Saul and his sons, but notice what they did not do. They did not try to retrieve Saul's head because the temple of Dagon was located in the center of Philistine power.

1 Chron. 10:13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

1 Chron. 10:14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Saul died for multiple transgressions: (1) for not keeping the word of Jehovah, (2) for seeking counsel from the witch of Endor, and (3) for not inquiring of Jehovah. “Therefore he [God] slew him [Saul], and turned the kingdom unto David the son of Jesse.” The kingdom of Judah was transferred to David when news came of the slaughter of Saul. Because of David’s prior popularity, the people were pleased, as related in the next chapter.

Before proceeding, we will turn to 2 Samuel 1:1-12, which is a necessary adjunct to a proper understanding of a point that was already considered.

“Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

“It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

“And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

“And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

“And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

“And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

“And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

“And he said unto me, Who art thou? And I answered him, I am an Amalekite.

“He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

“So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

“Then David took hold on his clothes, and rent them; and likewise all the men that were with him:

“And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.”

This account in 2 Samuel is a true rendering of what was said when David was confronted with this man, an Amalekite, who came into the camp and did obeisance to him. Ultimately David slew him, and we want to understand the justification for this action and also to examine this man's testimony. Sometimes the circumstantial evidence that is presented is factual and seemingly justifies a person but is not necessarily a true verdict.

Notice that the man came with the crown that had been upon Saul's head and the bracelet from his arm. He gave the very valuable crown and the bracelet to David and told him this account, saying that when Saul fell on his sword, he was still alive. The man stood upon Saul (perhaps to pull out the arrows) and then slew the king. Saul was originally wounded by archers who, with bow and arrow, had given him a deadly wound. According to the man's story, the reason he had the crown and the bracelet is that when the enemy had sorely wounded Saul, they had been in hot pursuit of Jonathan and another son and, being so intent on getting them, they went hard past Saul. In other words, when they looked at Saul and saw his situation, they did not stop but continued on. Then, at Saul's request, the Amalekite claimed to have killed him.

When we read this account in 2 Samuel 1, it sounds as if the Amalekite was telling the truth because the facts seemed to bear out everything that he said. Presenting the crown and the bracelet to David appeared to verify his story. Actually, however, this man was lying because he did not tell all the truth; that is, he left out some important evidence. Similarly, when we hear of cases on television, we do not get all the facts. Then we make judgments based on what we have heard and read, but the judgments are not necessarily true because we were not furnished with some details that would change our mind on the subject. But here the Bible presents all the facts before us. The story the Amalekite told was certainly a true rendering of what he had said and done, but he omitted the most important part. There is enough evidence in the last chapter of 1 Samuel and also in this chapter of 1 Chronicles to show that he told a lie because Saul was already dead; that is, when Saul fell on his sword, the testimony is repeated multiple times that he died.

“And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

“Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

“And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

“So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.” (1 Sam. 31:3-6)

Notice what is stated. When the armor bearer saw that Saul was dead, he fell upon his sword and died with Saul. In other words, Saul *died*, as well as his three sons and his armor bearer. The account here in 1 Chronicles likewise states that Saul was dead.

Thus there are two witnesses, two accounts, 1 Samuel 31:3-6 and 1 Chronicles 10:3-7, that emphasize over and over that Saul was dead. Now, whom should we believe, the multiple accounts or the Amalekite, who told a story that seemed to be true, saying Saul was still alive but was killed to put him out of his misery. The crown and the bracelet were convincing circumstantial evidence that he was telling the truth. However, he left out the most important detail that Saul was already dead.

This incident also shows how people who do not tell the truth convict themselves. Satan has done this, and so did the Amalekite. In telling the account to David, he expected to be rewarded for the crown, the bracelet, and the news. David's initial reaction was to mourn, for the Lord's anointed was indeed dead. However, as he reflected after the initial grief, he began to think, "What shall we do with this man?" David asked the man to repeat what he had already said. The man testified for the second time that he was an Amalekite. A curse had been pronounced on the Amalekites, who were enemies of Israel.

Here is the point. David said that the Amalekite knew Saul was the anointed king of Israel, yet he slew him (2 Sam. 1:14). David's words would have been something like the following: "If you are telling the truth, which you seem to be doing, do you know what you have done? How could you be certain Saul was so mortally wounded that you felt you should kill him?" Because the Lord's anointed had been slain, David told one of his men to kill the Amalekite—and thus executed judgment. David's reasoning seems to have been proper, for there is a history of the Amalekites, who were to be obliterated as a race. Israel never really finished the job until David's day, and now the chapter of the curse upon the Amalekites was finished. Thus David was justified in having the Amalekite slain based on the evidence that he had slain the king of Israel. And so, sometimes true judgment is swayed by emotion or by what seems to be circumstantial evidence to justify the cause. Had this man not said that he stood upon Saul and slew him, David would have been in a real conundrum as to what to do.

Consider Satan in the Garden of Eden. When he saw the serpent eat of the fruit of the forbidden tree and not die, he knew that the fruit was not poisonous, yet he had heard God say to Adam, "In the day you eat of that fruit, dying, you shall die." The circumstantial evidence seemed to be wholly in favor of Satan, who knew that the serpent was wiser than any other creature in the garden. Therefore, Satan assumed that the serpent was wise because it fed upon the fruit of that particular tree in the midst of the Garden of Eden. Satan subsequently asked Eve, "Didn't God say that in the day you eat of that fruit, you will know the difference between good and evil?" All the facts seemed to justify Satan's reasoning. However, the Scriptures say that God made the creatures and that all His work was perfect. Therefore, God made the serpent wise, and eating the forbidden fruit had nothing whatever to do with the wisdom of the serpent. As God's people, we are tested similarly (and so is the world) to see if we have faith in the Creator and faith that He is good, loving, kind, and true to whatever He says. The test is meant for our development, and we will pass such a test if we give God the credit and say, "He knows what He is doing, and I am not in a position to know, for His thinking is above my thinking." If we then obey Him, our faith will become stronger, and the test of our discipline will be beneficial. However, if we do not have trust in God, these very experiences will lead to our downfall.

Satan was culpable for embellishing what God had said to Adam, and even Eve was at fault to a certain extent, although of course Adam's death was based upon his own willful sin. Adam seemed to sense that the woman was in the wrong, so he really committed suicide. If we are to be kings and judges in the future, how critical are the judgments that we make! Jesus said we should not judge anyone with a destiny of Second Death because our attitude in judging others may give us a sentence of Second Death. However, we can judge wrong acts, which are self-evident fruitage. The Scriptures do give a few clues about those who go into Second Death. For example, if one believes that Jesus is the Christ and then turns around and crucifies him afresh, he will not get life, but such cases are extremely rare (Heb. 6:4-6). Thus it behooves us to be extremely careful in dealing with others and not to assign them to Second Death, even though what we see them do may make us wonder where they stand with the Lord. Being responsible for what we do with what we have, we must be careful ourselves of the great transgression.

In short, we feel that David acted properly in slaying the Amalekite, despite the fact that the treatment seems to be rather harsh considering what was said. The point is that circumstantial evidence is not sufficient to thoroughly condemn a person. We must know all the facts before giving judgment, and we do not know all the facts of the heart of an individual. Therefore, the lesson is that the Lord's Word does not contradict in the last chapter of 1 Samuel and the first chapter of 2 Samuel, even though one place says Saul died and the other says the Amalekite killed him. It takes effort to harmonize some of the Scriptures.

In the New Testament are certain judgmental statements, for example, that all "Cretians are ... liars, evil beasts, slow bellies [gluttons]" (Titus 1:12). Crete is an island in the eastern Mediterranean not too far from Tarsus, where Paul was born, or Lebanon. Therefore, Paul was very familiar with the people and their obvious national traits.

When we return to 1 Chronicles 10:11-14, we glean tidbits of information that are not as succinctly stated in the 1 and 2 Samuel account. In one case, Saul's disobedience "against the word of the LORD" was his not killing everyone as God had commanded. At that point, Samuel discontinued the affection that he had for Saul. Stated another way, Saul's act was a turning point of separation. Samuel had previously loved Saul because he saw certain commendable characteristics. Another instance of disobedience was Saul's consulting the witch of Endor. The Chronicles account thus gives two reasons why the kingdom was taken from Saul and turned over to David. Normally a person was anointed to be king until death. David did not in any way want to either hasten or prolong Saul's death but left the matter to God's providence. He had a wonderful perspective in wanting God, not man, to determine the reign of Saul. David's attitude gives us a vague idea of the instruction to honor those in authority, even in the secular world (Rom. 13:7). We are to honor the office, even though the one in the office may not be the best person for the job.

Verse 14 states that Saul "inquired not of the LORD: therefore he [God] slew him, and turned the kingdom unto David the son of Jesse." In His providence, God saw that the kingdom would be given to David. Indeed some of the things that are happening in the world seem to be very strange, but behind them there is always a reason. God's thoughts are higher than ours, so unless He reveals them to us, they are beyond our understanding. We are thankful for the important principle in the last two verses of chapter 10. David was a man after God's own heart in that he did not try to hasten Saul's death.

Q: Jonathan could have been king, but he died in that war with the Philistines. According to Saul's decree, he should have been put to death for eating honey, but his life was prolonged because the people "rescued" him (1 Sam. 14:24,45). Was the reprieve just temporary so that he ended up dying in the battle?

A: We will offer a conjecture. Jonathan was very good to David, warning him and providing help. There is a possibility that Jonathan is an Ancient Worthy, and for that to happen, the slate had to be clean in the present life. When the Ancient Worthies come forth in the Kingdom Age, they will be "just[ified] men" (Heb. 12:23). Samson and others may need education and information before they receive a spirit change at the end of the Kingdom Age, but to be justified and brought forth as perfect men means they had to receive some form of retribution in the current life. The same principle applies to the Little Flock. Certain willful sins have to be expiated in the present life.

1 Chron. 11:1 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

1 Chron. 11:2 And moreover in time past, even when Saul was king, thou wast he that

leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

1 Chron. 11:3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

Hebron, which is south of Jerusalem, was located in the tribe of Judah. In other words, David was made king over Judah and Benjamin. The elders declared David king in the name of Israel and made a covenant with him, but he was anointed only in Hebron at this time. Later he was also anointed in Israel, and this second anointing sealed the union so that he was king over the entire nation.

1 Chron. 11:4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

1 Chron. 11:5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

1 Chron. 11:6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

1 Chron. 11:7 And David dwelt in the castle; therefore they called it the city of David.

1 Chron. 11:8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

1 Chron. 11:9 So David waxed greater and greater: for the LORD of hosts was with him.

When David was made king over Hebron, the people made a declaration prior to the northern kingdom's acceptance of him; namely, "Behold, we are thy bone and thy flesh. And moreover in time past, even when Saul was king, thou ... leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel" (verses 1 and 2). In this account in 1 Chronicles, the two anointings seem to have occurred one right after the other, but actually, David was not made king of the ten tribes until seven years later.

When all of the tribes accepted David as king, he "and all Israel" moved the capital from Hebron to Jerusalem. He "took the castle of Zion, which is the city of David." Normally the "city of David" is Mount Zion. Both the castle and the city of David are located in a certain segment of Jerusalem. Although called "David's tower," the city of David should not be confused with Herod's Citadel.

Because Joab was the first to smite the Jebusites and thus subjugate them, he became "chief and captain." Joab crawled up the steep hole at the upper end of the Pool of Siloam and captured the city. This hole was where the inhabitants above let down a bucket on a cord to get water. Evidently, Joab was a very skillful person.

David "built the city ... from Millo round about." This section of the city was part of the Wailing Wall going eastward toward the far side of Jordan. The wall was built there, and fill-in material was added. In time Solomon enlarged the city.

"Joab repaired the rest of the city." Not only was he the general, but he became like an

engineer. And “David waxed greater and greater: for the LORD of hosts was with him.”

1 Chron. 11:10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

1 Chron. 11:11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

1 Chron. 11:12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

1 Chron. 11:13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

1 Chron. 11:14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

Verses 10-14 provide information on the warriors under David, some of whom accomplished phenomenal deeds. For example, Eleazar, the son of Dodo, “was one of the three mighties [mighty ones].” With just a small number of men, David was able to subdue a great number of enemies. Moses had prophesied victories when God’s Spirit and blessing were upon Israel. “And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword” (Lev. 26:7,8). By God’s providence, these mighty ones under David’s leadership were blessed along material lines in effecting this deliverance.

1 Chron. 11:15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

1 Chron. 11:16 And David was then in the hold, and the Philistines’ garrison was then at Bethlehem.

1 Chron. 11:17 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!

1 Chron. 11:18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD,

1 Chron. 11:19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

Verses 15-19 record an incident that shows some of the nobility that was inbred into David’s character. Feeling he was not worthy of such cognition, he recognized that God’s providence had blessed him and that the three captains had risked their lives on his behalf. No doubt he was quite thirsty, but instead of drinking the water and saying, “Thank you,” he poured out the water in humility.

Incidentally, the “valley of Rephaim” was the valley of giants. Notice that the “three mighties”

are called the “three mightiest.”

1 Chron. 11:20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

1 Chron. 11:21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

With a spear, Abishai, one of the three mighties, slew 300 people. While he had exceptional physical prowess and accomplished a great feat of physical strength, it was the Lord who made sure no one stabbed him; that is, God’s providence acted like a shield, protecting his body.

1 Chron. 11:22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

1 Chron. 11:23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian’s hand was a spear like a weaver’s beam; and he went down to him with a staff, and plucked the spear out of the Egyptian’s hand, and slew him with his own spear.

1 Chron. 11:24 These things did Benaiah the son of Jehoiada, and had the name among the three mighties.

Benaiah, another of the three mighties, had the best reputation. The Egyptian he slew was five cubits in stature, or 7 1/2 feet tall.

Comment: The incident with Benaiah and the Egyptian is similar to that of David and Goliath.

Reply: Yes. To snatch the spear “like a weaver’s beam ... out of the Egyptian’s hand” was remarkable. Being heavy, the spear would have been in the *firm* grasp of the Egyptian. Benaiah approached him bare-handed, pulled away the spear, and slew him with his own spear. No wonder Benaiah had a reputation for strength. Of course God’s hand was in this matter too.

1 Chron. 11:25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

1 Chron. 11:26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

1 Chron. 11:27 Shammoth the Harorite, Helez the Pelonite,

1 Chron. 11:28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

1 Chron. 11:29 Sibbecai the Hushathite, Ilai the Ahohite,

1 Chron. 11:30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

1 Chron. 11:31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,

1 Chron. 11:32 Hurai of the brooks of Gaash, Abiel the Arbathite,

1 Chron. 11:33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

- 1 Chron. 11:34** The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,
- 1 Chron. 11:35** Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,
- 1 Chron. 11:36** Hopher the Mecherathite, Ahijah the Pelonite,
- 1 Chron. 11:37** Hezro the Carmelite, Naarai the son of Ezbai,
- 1 Chron. 11:38** Joel the brother of Nathan, Mibhar the son of Haggeri,
- 1 Chron. 11:39** Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,
- 1 Chron. 11:40** Ira the Ithrite, Gareb the Ithrite,
- 1 Chron. 11:41** Uriah the Hittite, Zabad the son of Ahlai,
- 1 Chron. 11:42** Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
- 1 Chron. 11:43** Hanan the son of Maachah, and Joshaphat the Mithnite,
- 1 Chron. 11:44** Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,
- 1 Chron. 11:45** Jediahel the son of Shimri, and Joha his brother, the Tizite,
- 1 Chron. 11:46** Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
- 1 Chron. 11:47** Eliel, and Obed, and Jasiel the Mesobaite.

Chapter 11 brings out interesting details with regard to how the hearts of those in the northern kingdom were weaned to favor David. His generosity of thinking toward the ten tribes showed that he was not exclusively or thoroughly focused upon the two tribes, who had anointed him king in Hebron.

- 1 Chron. 12:1** Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.
- 1 Chron. 12:2** They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.
- 1 Chron. 12:3** The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,
- 1 Chron. 12:4** And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,
- 1 Chron. 12:5** Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

1 Chron. 12:6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

1 Chron. 12:7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

1 Chron. 12:8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

1 Chron. 12:9 Ezer the first, Obadiah the second, Eliab the third,

1 Chron. 12:10 Mishmannah the fourth, Jeremiah the fifth,

1 Chron. 12:11 Attai the sixth, Eliel the seventh,

1 Chron. 12:12 Johanan the eighth, Elzabad the ninth,

1 Chron. 12:13 Jeremiah the tenth, Machbanai the eleventh.

1 Chron. 12:14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

1 Chron. 12:15 These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

1 Chron. 12:16 And there came of the children of Benjamin and Judah to the hold unto David.

1 Chron. 12:17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

1 Chron. 12:18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

1 Chron. 12:19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

1 Chron. 12:20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

1 Chron. 12:21 And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.

1 Chron. 12:22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

1 Chron. 12:23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

1 Chron. 12:24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

1 Chron. 12:25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

1 Chron. 12:26 Of the children of Levi four thousand and six hundred.

1 Chron. 12:27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

1 Chron. 12:28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

1 Chron. 12:29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

1 Chron. 12:30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

1 Chron. 12:31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

1 Chron. 12:32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

1 Chron. 12:33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

1 Chron. 12:34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

1 Chron. 12:35 And of the Danites expert in war twenty and eight thousand and six hundred.

1 Chron. 12:36 And of Asher, such as went forth to battle, expert in war, forty thousand.

1 Chron. 12:37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

1 Chron. 12:38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

1 Chron. 12:39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

1 Chron. 12:40 Moreover they that were with them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

1 Chron. 13:1 And David consulted with the captains of thousands and hundreds, and with every leader.

1 Chron. 13:2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

1 Chron. 13:3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

1 Chron. 13:4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

1 Chron. 13:5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

David desired that the Ark of the Covenant be brought to Jerusalem. "Shihor of Egypt" was the southern extremity of Israel but nearer the coastline. Instead of saying "from Dan [in the north] to Beer-sheba [in the south]," the account states from south to north in the expression "from Shihor of Egypt even unto the entering of Hemath."

1 Chron. 13:6 And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

Originally, for more than 450 years, the Ark was up in the north in the ten tribes in a town called Shiloh. Now the Ark was being transported with the hope of ultimately bringing it to Jerusalem, but things happened in the interim of time.

1 Chron. 13:7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

1 Chron. 13:8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

After the Philistines took the Ark of the Covenant and put it in the Temple of Dagon, it ended up in the private home of Abinadab. Now David wanted to bring the Ark to Jerusalem. However, the Ark was supposed to be carried by handheld staves, so the "new cart" was a forbidden means of transportation. Had the Ark been properly transported, much of the jostling would have been eliminated.

The new cart, which was specially made for this occasion, was pulled by oxen. Meanwhile, David and a number of others went before the cart, singing and dancing as many musical instruments were played. A live moving picture of this event, as it actually happened, would be interesting to see.

Notice the instruments: harps, psalteries (smaller harps, probably having eight strings instead of ten), timbrels and (or even with) cymbals (which were like tambourines with the sound of a drum and bells), and trumpets. In short, there was *great* rejoicing. David liked to praise God by word of mouth, by singing, and by music.

1 Chron. 13:9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

1 Chron. 13:10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

1 Chron. 13:11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

1 Chron. 13:12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

1 Chron. 13:13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

1 Chron. 13:14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

When David and the others came with the Ark of the Covenant to the threshing floor of Chidon, the oxen stumbled and Uzza (or Uzzah) put forth his hand to steady the Ark lest it fall off the cart (2 Sam. 6:3-6). Normally we would think that what Uzza did was like a reflex action, especially since he was responsible for conveying the Ark to Jerusalem. However, God viewed the matter differently, showing the seriousness of disobeying a direct commandment. Similarly with Adam, he ate of the forbidden fruit when he had been told, "In the day that thou eatest thereof dying thou shalt die." Adam was given a simple commandment, but he disobeyed, resulting in the death penalty coming on the human race.

Why did this offense happen with Uzza? What was wrong with taking the Ark to Jerusalem from Shiloh? Although it is true Uzza should have had sufficient faith that God would protect the Ark and not allow it to fall even when the oxen stumbled, the real problem is that the Ark was to be carried with staves. Two long staves were to be put lengthwise through special loops on both sides of the Ark so that four Levites could then carry the Ark, one person being on each of the four ends of the staves, two in front and two in back. An alternative was that two individuals could carry the staves on their shoulders, one person in front and one in back. In any event, the Ark was to be carried by hand, in which case it could not fall unless those carrying it stumbled. In other words, the Ark was not properly transported.

David was displeased that Uzza was struck dead. If we had seen this penalty occur following a reflex action, it is questionable how we would have reacted. Uzza died because God wanted to teach a lesson, and since all are condemned in Adam, whether one dies earlier rather than later is no injustice on God's part. We can see how natural both Uzza's action and David's reaction were. David was very desirous that the Ark be taken to Jerusalem, but a little carelessness was involved. Instead of using a new cart, David should have had, if necessary, new staves made to go through the loops to carry the Ark.

Q: Was Uzza a Levite, for Levites were supposed to carry the Ark?

A: David would not have committed such a blunder, so we can be sure that Uzza was a Levite.

The basic problem is that God had originally instructed how the Ark was to be transported in the wilderness journeying, and the same procedure should have been followed subsequently. This incident occurred during the Period of the Kings many hundreds of years later.

We are reminded of several incidents. Faith is a schooling for us in the present age, and it was a schooling back there as well. On the following three occasions, things were done improperly.

1. Nadab and Abihu thought they were doing a good thing, but they offered “strange” incense (Lev. 10:1,2). Since the incense was available for use in the Tabernacle, the ingredients and their proportions were probably correct. However, even when using the proper incense, they could not just presumptuously go into the Holy. Not only was the incense to be offered only by priests, but they could enter only on certain occasions. For instance, the high priest was supposed to go into the Most Holy once a year on the Day of Atonement. During the 40 years in the wilderness, the priesthood could go into the Most Holy when the cloud moved, but they had to approach and enter in a certain fashion. The “strange fire” was that Nadab and Abihu presumed to offer the incense in a way “which he [God] commanded them not.”

2. Moses, who was probably the most unusual natural person other than Jesus, smote the rock twice in righteous indignation instead of speaking to it. That little angry moment would seem to be justifiable because of Israel’s disobedience, but he improperly took the action upon himself. “Must we fetch you water out of this rock?” (Num. 20:10,11). Of course God foresaw that Moses would take this action, and it was overruled, for He knew that on certain matters, Moses had a short fuse—and properly. However, in this case, Moses should not have smitten the rock twice, whereas when he saw the golden calf and smashed the tablets, his action was understandable. There are all kinds of nuances of occurrence, but how God views the matter is what counts. Some things are overlooked, and some things are not overlooked. The point is not to go beyond the Lord’s specific instructions. Of course He did not give specific instructions to make a golden calf or for the people to worship it, so the incident involved extenuating circumstances. Although Moses did the wrong thing in smiting the rock twice and pictured a Second Death class in this action, the Apostle Paul tells us that, nevertheless, “Moses was faithful in all his house” (Heb. 3:2). He was accredited as being faithful to God, and that incident was not held against him.

3. When Jesus was asleep in the stern of a boat with his head on a pillow during a fierce storm on the Sea of Galilee and the boat started to sink from water entering, the disciples awoke him and said, “Master, carest thou not that we perish?” (Mark 4:38). This incident was a test of their faith that God would not permit His Son to drown or the boat to be submerged in spite of what was happening. Had we been on that boat, we probably would have failed the test miserably, but God, foreseeing how individuals will react in their weaknesses under given circumstances, allowed the incident to happen because of a valuable lesson to be taught that would be useful both from a spiritual standpoint and for principles of faith.

In the incident recorded here in 1 Chronicles 13, David was displeased because he did not understand. Moreover, we should keep in mind that Uzza’s reflex action, as well as his death, happened suddenly, so David did not have time to think about the situation.

Comment: David was partly to blame for wanting to move the Ark by a means contrary to divine instruction. In addition, the priests should have known that the ox cart was an improper means of transportation.

Reply: However, God did not initially strike Uzza dead during the journey. Obed-edom was quite a distance from Shiloh, and the transportation of the Ark would have been many miles on foot. Ahio walked in front of the ox cart, and Uzza would have been walking at the side of

the Ark during the journey southward toward Jerusalem (2 Sam. 6:4). God chose to use this incident to illustrate certain principles, and although the judgment may appear to us to be too severe, that was not the case.

“The LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.” The word *Perez*, which means “division,” is mentioned in connection with the handwriting on the wall. “And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation ... MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians” (Dan. 5:25-28).

“So David brought not the ark ... to himself to the city of David [Jerusalem], but carried it aside into the house of Obed-edom the Gittite.” The Ark remained in that house for three months, during which time it “blessed the house.” Many people, consciously or subconsciously, think of Jehovah as a God to be feared and would rather deal with Jesus. But God is Love, as well as Wisdom, Justice, and Power. One lesson from this incident is that the Ark brought a blessing when it was properly handled. Inherently, the Ark was a treasure chest of blessing, but when it was improperly used as, for instance, when the Israelites took it into battle, the opposite occurred. Then the Ark became a curse to both Israel and the Philistines, who put it in the house of Dagon.

1 Chron. 14:1 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

Hiram was the king of Tyre up in Lebanon. A city that still exists, Tyre is north of Israel on the coast of the Mediterranean Sea. Hiram was skilled in the working of wood and stone. As an artisan, he had expertise in handling and shaping both materials. Wood and stone were used extensively in the component parts of the Temple of Solomon, and this will also be true of the future Third Temple. A particular type of cedar of the world-famous cedars of Lebanon was used to construct Solomon’s Temple. Gigantic trees, these cedars correspond to the redwoods of California. Not only did the beams from these trees have to be long, but just one stone was 40 feet long. The obelisks of Egypt are of similar length and also stones in the Temple of Baalbek in Lebanon. Today no one knows how those huge stones were transported in olden times. The knowledge would have come down in history from the building of the Great Pyramid. This artisanship, which went from father to son to grandson, etc., lasted for centuries, but it finally died out, becoming a lost art. Although there is no explanation now as to exactly how the work was accomplished, these skills providentially existed at the time Solomon built the Temple.

1 Chron. 14:2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

1 Chron. 14:3 And David took more wives at Jerusalem: and David begat more sons and daughters.

1 Chron. 14:4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

The names Nathan and Solomon are of interest to us, for they are connected with Messiah’s lineage in Matthew 1:6,7 and Luke 3:31.

1 Chron. 14:5 And Ibhar, and Elishua, and Elpalet,

1 Chron. 14:6 And Nogah, and Nepheg, and Japhia,

1 Chron. 14:7 And Elishama, and Beeliada, and Eliphalet.

1 Chron. 14:8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

1 Chron. 14:9 And the Philistines came and spread themselves in the valley of Rephaim.

1 Chron. 14:10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

1 Chron. 14:11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

1 Chron. 14:12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

The thought of *Perazim* is “breach,” “division/dividing,” or “breaking,” that is, anything that causes a breach. Here the breach pertained to the false god Baal. The name Baal-perazim was given because David, through God’s power, defeated the Baal-worshipping Philistines in that particular area, giving them a fatal blow.

Notice that before David went to battle, he “inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand?” As with us, he was learning through experience.

“The Philistines came and spread themselves in the valley of Rephaim,” which had to do with the giants. David likened the defeat of these enemies to the “breaking forth of waters”; that is, David and his followers caused a break in the fortress encampment of the Philistines and the way they were defending themselves. God’s truth was victorious. Because David did not inherit a kingdom of peace, he was sometimes called a “man of war” (1 Sam. 16:18; 1 Chron. 28:3). The kingdom of peace awaited his son Solomon.

1 Chron. 14:13 And the Philistines yet again spread themselves abroad in the valley.

1 Chron. 14:14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

1 Chron. 14:15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

1 Chron. 14:16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

1 Chron. 14:17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

David inquired again if he should go into battle. This time the Lord said no but gave advice. The Israelites were to retreat and go southward so that the Philistines would think they had

given up the chase. Meanwhile, the Israelites were to hide in the mulberry trees, and when they heard the tops of the trees rustle, making an unusual sound, they were to charge out and surprise the enemy. Thus God provided David with outstanding victories in both cases.

As indicated by other books of the Bible and his reputation, David's feats were extraordinary. A saying that went abroad even before he became king was, "Saul slew his thousands, and David his ten thousands" (1 Sam. 29:5). At the time, David was like a general of Saul's armed forces. Being a genius, he had a talent for military operation, but nevertheless, he asked advice from the Lord. He did superior things because the Lord used and guided his expertise to produce the best results.

Q: Verse 15 states, "God is gone forth before thee to smite the host of the Philistines," and verse 16 reads, "David therefore did as God commanded him." What did God do before David went out?

A: The Philistines thought either that they would chase David in his retreat or that he had left the area. Because they were relaxed and felt relieved from the encounter of warfare, they were caught by surprise when he suddenly emerged from the mulberry trees. This method has been used in history on other occasions. In other words, David formed an ambush against a superior force, and the surprise element of charging at exactly the right moment had a lot to do with the success of the Israelites. "When thou shalt hear a sound of going in the tops of the mulberry trees, ... thou shalt go out to battle." Following this instruction resulted in a remarkable victory.

"And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations." Today many critics question the details of the battles that are recorded in the Bible, saying they are just stories, but the very multitude of names of places and people and their lineages, along with nitty-gritty details, gives authenticity to the accounts.

This encounter consisted of two battles, for "the Philistines *yet again* spread themselves abroad in the valley." What is remarkable is that instead of coming from the coast of the Mediterranean Sea, the Philistines were way up north in Jabesh-gilead on the other side of the river Jordan, perhaps a hundred miles from their homeland (1 Chron. 10:11). To cover this distance indicates that they were a numerous host.

1 Chron. 15:1 And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

1 Chron. 15:2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

1 Chron. 15:3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

David "prepared a place for the ark of God, and pitched for it a tent." Of course Solomon's Temple had not yet been built, for the finalizing of preparations for the Temple did not come to a culmination until near David's death. Relatively speaking, verse 1 is telling about the early portion, or first quarter, of David's reign. King Hiram of Tyre had been supplying David with building materials, as well as workers in wood and stone (1 Chron. 14:1).

In review, after the Israelites entered the Promised Land, the Ark was up in Shiloh for more than 450 years. In time, the Ark was captured by the Philistines and housed in the Temple of Dagon for seven months (1 Sam. 6:1). When the Ark was returned to Israel, it was kept in the house of Abinadab for 20 years (1 Sam. 7:1,2). Then David made an attempt to take it to

Jerusalem, but Uzzah put forth his hand to steady the Ark and died. As a result, the Ark was put in the house of Obed-edom the Gittite, where it remained for approximately three months (2 Sam. 6:11). After that, it was safely prepared and transported to Jerusalem, where David had made a tent to shelter the Ark. The account suggests a confused situation because only the Ark was brought to Jerusalem, not the Tabernacle boards, posts, furniture, curtains, etc.

1 Chron. 15:4 And David assembled the children of Aaron, and the Levites:

Now, about ten years into his 40-year reign, David began to deal with the Levitical priesthood, bringing order to the arrangement. He was arranging for the courses of the priesthood.

David was temporarily displeased about the death of Uzza. He probably felt that if he had been in Uzza's place, he also would have steadied the Ark. The incident made a deep scar in his memory, and now he wanted to organize everything properly, that is, within the guidelines of Scripture. Henceforth he carefully heeded the Lord's instructions with regard to the Tabernacle. Within the parameters of how God allowed him to use his judgment in the mechanics of the types of service, David made many innovations in the whole arrangement. He was a most unusual person.

Subsequent verses provide detailed instruction about the Levites, reviewing part of the Exodus account on the component parts of the Tabernacle and the priestly service. David assembled the children of Aaron and the Levites. Of course Aaron was not only a Levite but also the high priest. In other words, there was a distinction with a certain segment of the Levites, that is, between those who occupied the position of priests with a more particular function and the Levites in general.

1 Chron. 15:5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

1 Chron. 15:6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

1 Chron. 15:7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:

Verses 5-7 mention the sons of Kohath, Merari, and Gershon but not the Amramites. Aaron was a son of Levi, the lineage being Levi, Kohath, Amram, and Aaron. Although all were Levites, there was a separation between the priesthood and the Levites in general. Aaron, the first high priest, had four sons: Eleazar, Ithamar, Nadab, and Abihu (Exod. 6:23). On the one hand, all things being equal, those four sons could have qualified for high priest to replace Aaron upon his decease. On the other hand, there was no prohibition on Moses, for he could go into the Holy and, if he so desired, the Most Holy. Since no restriction was placed on him, he could go in and out, whereas the priests could only enter and exit on specific occasions or for certain reasons. Of course at this point in time, Moses was off the scene, and David, as king, was the only one in charge of the civic arrangement.

The account here in 1 Chronicles gives the numbers of those who were assembled. Those numbers were very small when compared to the other tribes.

The Kohathites, the Merarites, and the Gershomites had special duties. The Gershomites were on the west, the back side, of the Tabernacle, which faced the east. The Amramites were on the east side of the Tabernacle. The Merarites were on the north side, and the Kohathites were on the south side.

1 Chron. 15:8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

1 Chron. 15:9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

1 Chron. 15:10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

1 Chron. 15:11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

1 Chron. 15:12 And said unto them, Ye are the chief of the fathers of the Levites: Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

When we read verses 5-11, what stands out is the fact that there were two high priests, Zadok and Abiathar. The thought was that with two high priests, if one got sick, the other could then serve as high priest. David first “called for” two high priests, and subsequently, the tradition followed, even up to Jesus’ day at the First Advent, when Annas and Caiaphas were the two high priests. Annas, the father-in-law and the older of the two, was the substitute high priest, whereas Caiaphas was used more. Although Jesus was brought to Annas first, Caiaphas was the one who pronounced the judgment and gave the more meaningful trial.

Of the two priests in verse 11, Zadok stands out because in Ezekiel’s Temple, which will replace the Temple of Solomon, the recognized priest will have to be of the Zadok lineage, and Zadok lived much later than Aaron. Of course Zadok was of Aaron, but the priesthood of Ezekiel starts at a later date. This distinction tells us that a division occurred among the Levites. Zadok was the faithful high priest during David’s reign. At first, Abiathar was the more prominent high priest in that he seemed to have wisdom and savvy, but he sided with Adonijah, whereas Zadok remained faithful to David. Ostensibly Abiathar was faithful for a while, but then some shenanigans occurred. He began to be disaffected on certain occasions so that there was a certain undercurrent between the generals and the priesthood. Therefore, in the Kingdom Age, the priesthood will be of Zadok, not of Aaron. The punishment could not take place while Aaron was alive lest the priesthood be marred. For instance, Aaron was told not to mourn the death of his two sons Nadab and Abihu. In other words, nothing could be done to jeopardize the original Tabernacle setup because it was to be a pure type. Only two of Aaron’s four sons, Eleazar and Ithamar, proved faithful.

During the 40 years in the wilderness with Moses, several miraculous things happened for the preservation of the Israelites. For example, their shoes and clothing did not wear out, and manna was provided.

In addition to the two high priests, other Levites who took a prominent role were Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. David said to all of them, “Ye are the chief of the fathers of the Levites: Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.” Of the two high priests, only one was in that role at a time. Normally speaking, there should be only four prominent individuals of the Levites, but verse 11 lists six—and probably for the same reason; namely, should one of them not be able to perform the function assigned to the Kohathites, Merarites, or Gershomites on a certain occasion, the three additional Levites could readily fill that role.

1 Chron. 15:13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

A breach occurred in two instances: (1) when the Ark of the Covenant was brought into battle and taken by the Philistines and (2) when Uzza steadied the jostled Ark as it was being transported in an ox-drawn cart. Now David was more astute and keen to make sure that everything was done exactly in accordance with the principles of the Word. The decisions he had to make were kept within the parameters of the guidelines that God had laid down in connection with the Tabernacle.

1 Chron. 15:14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

1 Chron. 15:15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

No details are given on how the Levites “sanctified” themselves, but they were probably publicly washed and clothed in accordance with the ritual of the Tabernacle. The Ark was brought to the environs of Jerusalem but not the rest of the furniture or the Tabernacle building. Therefore, David made a tent to take the place of the rectangular Tabernacle. Aaron’s rod, the golden pot of manna, and the two tables of the Law were preserved in the Ark.

1 Chron. 15:16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

We believe that David was responsible for the design of many of these instruments, each of which had a particular function for a particular type of service. Even the music was prepared, much of which was composed by David. Asaph and others were also involved, as indicated in the Psalms.

1 Chron. 15:17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

The Levites appointed these individuals in approximately the tenth year of David’s reign. Psalms 50 and 73-83 are attributed to Asaph, who evidently lived to be quite old. David, too, lived into old age. Manasseh reigned more than 50 years, so he also had a long life. Generally speaking, most of the kings lived into their seventies unless they were slain in battle or assassinated.

1 Chron. 15:18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

The Ark had stayed for a short while in the house of Obed-edom.

1 Chron. 15:19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

1 Chron. 15:20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;

1 Chron. 15:21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azariah, with harps on the Sheminith to excel.

1 Chron. 15:22 And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.

Chenaniah, chief of the Levites, was the conductor of the songs.

1 Chron. 15:23 And Berechiah and Elkanah were doorkeepers for the ark.

1 Chron. 15:24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark.

Obed-edom was a doorkeeper for entry into the tent that housed the Ark. Of course the Ark was the treasure to be particularly guarded.

1 Chron. 15:25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

1 Chron. 15:26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

In connection with transporting the Ark, a service was held in which seven bullocks and seven rams were offered outside the tent.

1 Chron. 15:27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

David dressed for the ceremonial occasion by clothing himself with a linen ephod. Instead of wearing his normal civil robes as king, he reverently wore the ephod.

1 Chron. 15:28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

1 Chron. 15:29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

When Michal, Saul's daughter, looked out the window and saw David "dancing and playing" with pure joy, she judged his actions as unbecoming for a king and "despised him in her heart." Because of her attitude, she was penalized by not having any children (2 Sam. 6:23). The Book of Psalms brings out the admirable character of David.

1 Chron. 16:1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

Almost all important accounts in Scripture are duplicated, so when we read 1 Chronicles, we are really reading 2 Samuel at the same time, which was Samuel's recording of the history during his lifetime, as well as the years introducing David's reign (the flight from King Saul and the early part of his reign). The Chronicles account was duplicated by the house of Israel, although the name of the scribe who recorded it is unknown. David was king over Hebron for seven years. Much later in history, Ezra made sure that the books were relatively in harmony with each other up until the reign of Rehoboam. In the fourth year of Rehoboam, the kingdom

was divided, and from that time forward, the Chronicles account has to be compared with Kings. What in the King James Bible is 1 and 2 Samuel followed by 1 and 2 Kings is set forth in the Hebrew Bible as 1 and 2 Kings and then 3 and 4 Kings, respectively. A helpful principle to keep in mind, as illustrated here, is that out of the mouth of two or three witnesses, a matter is established.

Notice that David, not the high priest, took the leading role in offering burnt sacrifices and peace offerings in the vicinity of Jerusalem. His role was permissible under this different situation, for a large tent was used instead of the Tabernacle. Thus, in this temporary arrangement, there was no Holy or Most Holy, just the Ark of the Covenant, and there was no outer Court. However, even though David took the leading role, the high priest and the Levites went through the mechanics of the actual offerings.

After the Israelites entered the Promised Land, the Tabernacle was in Shiloh for many years. Then the Ark was taken into a battle with the Philistines. In time and during transit, the Ark was put into a house, removed, and put into another house. Now the Ark was taken to Jerusalem, and later the other articles of furniture were also transferred to Jerusalem.

1 Chron. 16:2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

In blessing “the people in the name of the LORD,” David acted as high priest. Very few people, even Bible students, have read every word of God. Otherwise, they would know of peculiar circumstances such as this one.

Q: How do we harmonize verse 1, which states that others offered the sacrifices, with verse 2 and 2 Samuel 6:17, which state that David offered burnt and peace offerings? “And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.”

A: David supervised in this case, whereas usually the high priest did both the supervising and the offering. Of course arrangements were made for a temporary altar. Under the expediency of the situation, David and the others did the best they could.

1 Chron. 16:3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

Of course there was no Temple at this time, but under the Temple arrangement, there were rooms and cooking places with provisions for the people, so that when they came to offer sacrifices on special holy days, the setup already existed. Although here the arrangement was temporary, David was like a general who did not lose sight of the needs of the people. Knowing they would be there for a while and would get hungry, he made sure there were preparations to have a sufficiency of food on hand so that each person would get “a loaf of bread, and a good piece of flesh, and a flagon of wine [for sanitary drinking purposes].”

1 Chron. 16:4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

1 Chron. 16:5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;

1 Chron. 16:6 Benaiah also and Jahaziel the priests with trumpets continually before the ark

of the covenant of God.

David selected individuals to play particular musical instruments, and we can be sure he chose them according to their talent. Of the personalities mentioned, two Levites stand out: Asaph, who wrote some of the later Psalms, and Obed-edom, who kept the Ark at his house for a period of time. Psalteries were smaller harps, that is, an abbreviated or mini form of a harp. Verse 4-6 indicate some of the abilities of David, who was a multitalented individual.

Comment: Since David was able to calm Saul by playing the harp, he was obviously gifted along musical lines. Also, he instituted 24 courses of the priesthood to serve annually, as well as singing choirs in the Temple.

Reply: Yes, with a different course of priests serving every 15 days, the lunar year of 360 days was covered by the 24 courses. The courses were even named in their proper sequence. This detail enables us to know that John the Baptist was 30 years old when he began his ministry, and so was Jesus when he appeared at Jordan for baptism. In addition, we get the chronology of Daniel, who told the length of Jesus' ministry, etc. (Dan. 9:24-27). John the Baptist was approximately six months older than Jesus.

“And he [David] appointed certain of the Levites to minister before the ark of the LORD, and to record [as scribes], and to thank and praise the LORD God of Israel.” In reviewing the Levites, David selected those who were skilled in recording and those who had the proper voice for praising God. (It is important to have a good reader in a church service lest the service be impaired.) We usually think of David's other talents, but he gave much thought to the organization of the Temple. Moreover, by faith in God and by his example, David not only killed Goliath but also instilled faith in those under him to perform courageous deeds. And David chose left-handed men, mostly of the tribe of Benjamin, who were skilled in using the slingshot (1 Chron. 12:1,2).

Q: What did the scribes record?

A: They recorded events and history. For instance, we will read shortly the actual words of praise that were spoken on this occasion. The scribes needed a good memory to start with, but since they were consecrated to do God's service, their memories were further enhanced or blessed—that is, mechanically assisted—by the Holy Spirit. David was making sure that the occasion would be recorded for future posterity. As a result, we can read the account and put ourselves back there.

“But Asaph [the ‘chief’ Levite] made a sound with cymbals.” The sounding of a drum or cymbals at the right time with the right rhythm can be critical.

Benaiah and Jahaziel, the priests, played “with trumpets continually before the ark of the covenant of God.” Each priest blew one of the two silver trumpets, which symbolized the Old and New Testaments. To blow a bugle or trumpet with an even, controlled sound required special lips and lungs. Thus these two priests were chosen for particular capabilities and because they would get the gist of the Psalms, some of which were sober and others were joyful. To be most impressive and effective, the type of music had to fit the wording of the Psalm. For example, some hymns strike the heart because the notes harmonize with the mood of the prayer in our heart. Other hymns express praise that makes us want to shout for joy. To “make a joyful noise unto God,” one does not have to be an opera singer but can simply make a natural outburst of enthusiasm (Psa. 66:1). David was a most unusual personage.

The other type of trumpet was the shofar, the ram's horn. Very few people can blow this long,

twisted horn. Sometimes the shofar is blown with short notes, but usually it gives a long sound, a sound of duration, that requires a powerful frame and lungs. We can be sure that several Levites auditioned before David.

The Ark was stationary in a tent at this time. When the Israelites marched around Jericho, the men of war went ahead, the priests came next and blew the trumpets, and others followed. That was the procedure for transit, but here the Ark was stationary. Therefore, to blow the trumpets “before the ark” meant that the priests were standing in the forefront, and they blew at the appropriate moment in harmony with the nature and words of the Psalm.

1 Chron. 16:7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.

1 Chron. 16:8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

1 Chron. 16:9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

1 Chron. 16:10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

1 Chron. 16:11 Seek the LORD and his strength, seek his face continually.

1 Chron. 16:12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

Verses 8-36a are the words of the Psalm. It is important to grasp the thought of a *living Bible*. The music had to enhance what was read; that is, it could not drown out the words. Therefore, the words of the cantor, who either sang or used a Gregorian type of chant, had to be heard. Moreover, the music had to be in sympathy with those words, and the right note was blown to make the proper sound when, for instance, “Jehovah” was said. The priests learned the right sounds almost like a vocabulary in order to play the right note with a particular word. In short, the music was controlled.

In these studies, we are presenting an informal discussion that would never be found in a book. We would have to live back there to realize all the responsibilities David had and the forethought that was given before even the first note was sounded.

In reading verses 8-12, we notice that they are all words of praise, so this happy Psalm expressed an effulgence of joy on a unique occasion. The Psalm was delivered “into the hand of Asaph and his brethren [Obed-edom, Zechariah, etc.],” so he was like the master of ceremonies for the music, whereas David provided the words.

“Give thanks unto the LORD, call upon his name, make known his deeds among the people.” David believed in spreading the good news of God’s Word, the “gospel” of the Jewish Age, as it were. Verses 8-12 are one progression of words in the Psalm, but part of the verses were repeated in other Psalms, for they expressed the sentiments of David’s heart. For example, for verse 8, the King James margin references Psalms 105:1-15 and 145:11, showing that the utterances were his personal feelings. Isaiah so appreciated the sentiments of the Psalms that he quoted some of the exact words, unconsciously using similar expressions. We do the same thing when we love to sing a particular hymn because it seems to fit our situation like a glove under certain circumstances.

Most of the Psalms were written by David, so these thoughts were on his heart when he was a

shepherd, prior to his becoming king. We can picture him lying on the grass at night, looking up at the heavens and meditating on God, while the sheep were all asleep in the field. Even when he was king, with all the responsibilities of the office, his sentiments were, “Thy word is my meditation day and night.” And this was also true when he was a warrior as a king, out fighting the Ammonites, Moabites, Edomites, etc.

We should speak on God’s Word only when we know what we are saying. The Word is like a trumpet, so we should not blow into an area we are not familiar with and preach with the same emphasis. For a person to do so would probably mean that he is not of the Little Flock because of the failure to give sufficient heed and attention. It is difficult to give just the right estimate—to neither overestimate or underestimate oneself. At any rate, we are responsible for the talents we possess, and David was certainly a ten-talented man. As we read the Scriptures, we can see the breadth of his understanding. He was a prototype of Christ. When Jesus came down here, he was not received by his own people. “He came unto his own, and his own received him not” (John 1:11). The religious and civic leaders regarded him as a threat, for they felt that he diminished respect for their office. Generally speaking, the publicans and the sinners had a hearing ear because Jesus had a message they appreciated, whereas the well-educated were not willing to be taught. However, as many as did receive him, to them gave he the wonderful privilege of becoming the sons of God (John 1:12).

“Sing unto him, sing psalms unto him, talk ye of all his wondrous works.” The truth, the King’s business, should be our vocation, the chief business of our life. The temporal aspect is only to make ends meet, to provide a living, to provide things decent and honest. By writing, “Talk ye of all his wondrous works,” David enjoined the people to have conversations with each other dwelling on the Bible and God’s deeds of the past.

“Glory ye in his holy name: let the heart of them rejoice that seek the LORD [Jehovah]. Seek the LORD and his strength, seek his face continually.” The Apostle Paul said, “Pray without ceasing” (1 Thess. 5:17). “Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.” We should count our blessings along all lines. Jesus said, “It is *more* blessed to give than to receive,” but there is a blessing on the receiving end too (Acts 20:35).

1 Chron. 16:13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

Verse 13 continues the Psalm, which was put under the custody of Asaph, who was evidently a very capable musician. Instead of leading the choir in singing with a violin or piano, he used an instrument like a xylophone, which has a nice quality that is conducive to reverential worship. “Ye seed of Israel” is another way of saying “ye children of Jacob.”

1 Chron. 16:14 He is the LORD our God; his judgments are in all the earth.

Jehovah, our God, the Author of every good and perfect gift, is the object of this praise (James 1:17). “His judgments are in all the earth.” Of course God can do anything He desires, but the understanding of what He is doing in all the earth is another matter. This Psalm was addressed to those of the natural seed who were aware that God was taking care of His people and watching out for their best interests. The same is true of the consecrated in the Gospel Age, for His watch-care is over us.

Comment: Back in David’s day, God’s judgments were in all the earth, but that fact did not mean He was reigning.

Reply: Yes. The next chapter will show more particularly, with an example, how these

judgments operate. God is doing certain things on behalf of His people, but there is a lack of awareness with both natural and spiritual Israel. In our training period, it is more difficult to understand God's providences on our behalf except through hindsight. It is usually after something has been done that we come to our senses and begin to see that He has really guided our steps. While we are walking and in the trial, we are not as cognizant of His overrulings, but afterward we look back and see where we are now and where we were then.

1 Chron. 16:15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;

1 Chron. 16:16 Even of the covenant which he made with Abraham, and of his oath unto Isaac;

1 Chron. 16:17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

1 Chron. 16:18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;

1 Chron. 16:19 When ye were but few, even a few, and strangers in it.

David told the Israelites, "Be ye mindful always of his covenant [the Abrahamic Covenant God made with them]." Verse 17 mentions the Law Covenant, and these verses also refer to the "sure mercies of David" (Isa. 55:3). God made a covenant with David that in spite of seeming to the contrary, there will always be the lineage through David of the Messiah to come. When this Psalm is read in its entirety, the theme seems to be that the future Kingdom is certified, that it is as sure as the coming of tomorrow!

Incidentally, what the Palestinians have done to Joseph's tomb in Israel is horrendous. They have burned and destroyed it above the ground. Many devout Jews still go up there at the risk of their lives, for Nablus (Shechem) is a Palestinian stronghold. The Palestinians are supposed to think of themselves as the children of Abraham.

A covenant is a promise by God, conditional or unconditional depending on the stipulations. Out of the mouth of two or three witnesses is a matter established. Verses 16 and 17 give four witnesses to the establishment of the covenant: Abraham, Isaac, Jacob, and Israel (Jacob's progeny). Many years ago a brother tried to change the chronology as given in the *Second Volume* by referring to the *confirming* of the covenant as the *making* of the covenant. The confirming of the covenant was merely a surety of that which was previously made to Abraham. The brother was very skilled in his presentation, but it was misapplied.

God had promised, "Unto thee will I give the land of Canaan, the lot of your inheritance." At the time, the Israelites were "few, even a few, and strangers in it [the land]." David was reviewing what had taken place many years earlier. The covenant was made with Abraham around 2045 BC, and it was now somewhere near 1000 BC, that is, more than 10 centuries later.

1 Chron. 16:20 And when they went from nation to nation, and from one kingdom to another people;

1 Chron. 16:21 He suffered no man to do them wrong: yea, he reprov'd kings for their sakes,

1 Chron. 16:22 Saying, Touch not mine anointed, and do my prophets no harm.

Inferentially Abraham left Ur of the Chaldees and went to the Promised Land. Subsequently

the Israelites went into Egypt and then back to Canaan. Going from place to place, “from nation to nation, and from one kingdom to another people,” is usually called sojourning. Accordingly, we are pilgrims and strangers as we go through a tabernacling, or journeying, from place to place. Here in the present life, there is no resting place for the Christian.

Later the Israelites were transported to Babylon, and eventually the Diaspora followed. All of these conditions were a wandering situation—like wandering in a wilderness. In other words, the Israelites did not just wander in the wilderness for 40 years, for their history has been one of a wandering people.

God “suffered no man to do them wrong.” To show this preservative effect, we use the illustration of the burning bush, which was not consumed. Many other nations have been assimilated and thus ceased their existence, because in going from one situation to another, they imbibed the culture of the place where they were temporarily resident. However, the identity of the Jewish people has been remarkably preserved in spite of their unique experiences. Even now, during the turmoil of the Intifada, inventions seem to be coming every week out of Israel, that relatively small number of close-knit people. In spite of some assimilation that has taken place through intermarriage in other countries, those who went back to the Promised Land based on the Zionist hope have been rewarded in the preservation of their identity.

It is true that the prophets of Israel were put to death, but their lives were preserved for 30 or 40 years. Jeremiah’s ministry was about 40 years long, but in spite of all his difficult experiences and his messages that were hard for Israel to accept, God preserved him. The principle is the same in the Gospel Age with the preservation of the seven messengers, who are pictured as seven stars in the right hand of Jesus (Rev. 1:16). Consider the threshing machine the Apostle Paul went through during his 30-year ministry.

Moreover, God “reproved kings for their sakes.” Very often kings disobeyed the instruction from God through the prophets, and what the prophets predicted would happen did occur. Thus kings had a price to pay for their hard-heartedness. For example, Elijah prophesied that after two years, the bowels would drop out of King Jehoram (2 Chron. 21:12-19).

“Touch not mine anointed, and do my prophets no harm.” In applying that principle to the Christian, we say that the new creature is not harmed, even though the old man can be quite offended and ill-treated. The same principle operated with the Ancient Worthies, who will be proportionately greatly rewarded for what they went through. God said He would make Ezekiel’s forehead harder than flint and his face stronger than that of his enemies despite the threatening looks and stiff necks (Ezek. 3:8,9). But to receive this strengthening, Ezekiel would have to exercise faith. In other words, no harm would come to the Ancient Worthies as regards their *eternal* welfare. Most people, consecrated or unconsecrated, die an unpleasant death, but all of these experiences will be beneficial in the long term. As Paul said, “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are [rightly] exercised thereby” (Heb. 12:11).

When we superficially read verses 21 and 22, they seem to be contradictory, but sometimes God purposely uses that method in order to trouble us and thus cause us to inquire further and analyze Scripture. After all, *God* was doing the talking, and we know that He does not contradict Himself. Therefore, we have to get on the wavelength of our Heavenly Father. We have to think as He does, rather than from our natural standpoint.

1 Chron. 16:23 Sing unto the LORD, all the earth; show forth from day to day his salvation.

Now David was talking. Of course it was his Psalm, but different perspectives are to be observed. David was unusual—in fact, extraordinary—for he could see goodness in the midst of turmoil and trouble. He moaned and groaned in his Psalms, but he ended up on a happy note. Praising the Lord God seems to be an integral part of his vocabulary. When such a person walks into a room, it does not take long for one's spirits to be buoyed up with the presence of that individual. Consider how David influenced the band of vagabonds who joined his group when he was fleeing from King Saul. These misfits of the whole nation became men of renown. The characters of the men who voluntarily joined David were changed by association with him. Dissatisfied in their previous climate, they joined David and were changed by his conduct. David is a wonderful picture of how Jesus changes the consecrated, to a greater or lesser extent, to conform to his character likeness.

“Show forth from day to day his salvation.” We show forth God's salvation by witnessing. David was urging the Israelites to join him in his exuberance of faith and praise. They should have learned lessons from God's dealings with them so that they could show forth His praise each in his own individualistic way.

1 Chron. 16:24 Declare his glory among the heathen; his marvellous works among all nations.

1 Chron. 16:25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods.

“For great is the LORD [Jehovah] ... he also is to be feared [reverenced] above all gods.” Reverential fear of disapproval is wonderful. We desire God's favor as much as possible.

1 Chron. 16:26 For all the gods of the people are idols: but the LORD made the heavens.

The emphasis should be on the word “made”: “but the LORD *made* the heavens.” The usual practice was to worship the heavens, but the Israelites were to worship the *Creator* rather than the created.

1 Chron. 16:27 Glory and honour are in his presence; strength and gladness are in his place.

1 Chron. 16:28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

1 Chron. 16:29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

Why was David exuding joy in verses 27-29? What was the cause of this outburst? The Ark of God, the Ark of the Covenant, had been set “in the midst of the tent that David had pitched for it” in Jerusalem (verse 1). After being in Shiloh for many years and in private homes, the Ark was now in the Holy City. Although David hoped to eventually build a Temple to house the Ark, he was overflowing with happiness just to have the Ark there. He even “danced before the LORD with all his might” (2 Sam. 6:14,16), but how strange that his wife Michal, Saul's daughter, “despised him in her heart”! She thought such joy and emotion were unbecoming for the king of the nation, but David could not contain himself.

Comment: What a contrast with Esther, who prayed and fasted before going to the king!

Reply: Yes, and Michal paid a penalty in two ways for her disrespect.

1 Chron. 16:30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

What is a possible reason for interjecting this verse, which seems contradictory?

Comment: If the people were all in harmony, the world would be stable and would not be moved. There would be no discontent or complaining.

Reply: That is a good thought.

Comment: The RSV reads, “Worship the LORD in holy array; tremble before him, all the earth; yea, the world stands firm, never to be moved.”

Q: Can verse 30 be taken literally? While the Ark was there, no earthquake, wind, storm, etc., would occur.

A: The Ark of the Covenant’s being in Jerusalem was like the Master’s being in the boat on the Sea of Galilee. In the last year or two, there have been tremors from a fault that goes under where part of the Third Temple platform will be. The tremors are a favorable premonition of the land being lifted up in preparation for the construction of the Third Temple. Work is being done down below to build the largest mosque in the entire Middle East. All artifacts connected with previous temples are purposely mixed with garbage and dumped outside the city so that people will not be able to excavate without discomfiture. Also, the Arabs want to defile anything that pertains to the former sanctuary. Some of their literature even states that no Temple was ever there. The Arabs are trying to erase from memory the fact that Israel had a Temple on that site.

Comment: The Arabs teach falsehoods to their young children and in their schools and on television, claiming there never was a Jewish Jerusalem or Temple.

1 Chron. 16:31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

David was looking forward to the future day when all mankind will praise God. The fulfillment will not really occur until after the Kingdom Age, when all of the incorrigible will have been destroyed. Then all the earth—those who are accounted worthy to enter into the age beyond the Kingdom—will rejoice. God will then be reigning in every heart—in deed and in truth. Certainly David knew that Jehovah was not reigning at that time, that He was not reigning over the society that existed in his day with its wars and problems.

Comment: When God reigns, everything will be under His control, and nothing will go askew.

Reply: Hymns are often written from a poetic or artistic standpoint. Therefore, we sing many hymns as if we are living in the future Kingdom. We are so anxious for the Kingdom to come that we like to feel we are in it. Pragmatically speaking, however, this is Satan’s world, and it is not settled. What we see today is not God’s Kingdom. There is a proper way of being enthusiastic, such as when we sing, “Onward, Christian soldiers, marching as to war.” Singing of things future as though they are present is make-believe in one sense, but it has undertones of encouraging and strengthening us so that we will be good soldiers of the Cross if we are put to the test. We can see that victory is assured—in fact, so much so that God sees the future in the present or past tense.

1 Chron. 16:32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is

therein.

1 Chron. 16:33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

1 Chron. 16:34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

1 Chron. 16:35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

David said, “The LORD reigneth” in verse 31, and then, in the next breath, he was saying in effect, “Let the Kingdom come, for it is not here yet.” “Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.” In other words, after using the present tense, he was saying, “Let thy Kingdom come as soon as possible.”

“Let the sea roar, and ... the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the LORD [Jehovah], because he cometh to judge the earth [that is, to reign].” We have to realize that in poetry and hymns of praise, we are often living in the future as though it is the present.

1 Chron. 16:36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

Verse 36 finishes the Psalm. Of course this prayer, which began in verse 8, was very much like the long prayers uttered by Daniel and Solomon, the latter being at the Temple dedication. The prayer in this chapter was given as the result of bringing the Ark of the Covenant from the house of Obed-edom to Zion. Apparently, it was brought specifically to the threshing-floor location where the Temple of Solomon would ultimately be erected.

Now David was arranging for the manner of the Temple service when the structure would be built—who would do what and the particular functions. David had already put much thought into the Temple, and he had been instructed by the Holy Spirit. At this time, he was verifying the priests, who had already had a function during the 7 1/2 years of his reign in Hebron. Now he was in Jerusalem, and the kingdom was united under his headship. We are beginning to get some information about how the services were arranged and about the singing and the instruments that were involved.

1 Chron. 16:37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day’s work required:

David left Asaph and his brethren there before the Ark of the Covenant “to minister before the ark continually, as every day’s work required.” As high priest, Zadok was first in importance, but Asaph’s role was also important in his respective categories. Being first among the vocalists, the conductors, and the porters, Asaph was given a general superintendence, and subsequently he was like the caretaker of the Temple both during and after business hours. Part of his duties included changing the 24 courses, each of which lasted for 15 days.

Q: Was Asaph a Levite?

A: Yes. Evidently, he was also a priest but not a high priest. He was given the administrative

role, whereas Zadok was the high priest (verse 39). There were numerous priests of a lower category. From the time Solomon built the Temple, there were two high priests. The second one filled the gap if something happened to the regular high priest.

Asaph was given the administrative charge of seeing that the proper services were performed each day. He notified those who would be serving during a particular time period, but where were they serving? At this time, they were serving in a tent because there was no Temple. The Ark of the Covenant was in the tent, and every day there was a service, at 9 a.m. and 3 p.m. In time, Asaph had a very important role in the functioning, or holy business operation, of the services of the Temple, and his name crops up elsewhere too, including the introduction to certain Psalms.

Comment: Some of the Levites had musical training. “Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets” (2 Chron. 5:12).

Reply: The singers were not only Levites but also priests, and they had other functions as well. Depending on certain circumstances, the high priest was selected from among the priests. Originally, they had to be of the lineage of Aaron, but from David’s day on, they had to be of Zadok. The musical instruments included harps, trumpets, stringed instruments, and cymbals. Usually the instrument that accompanied the singing of a Psalm was the one most conducive to the mood of that Psalm.

In review, the Ark was in the house of Abinadab for 20 years. Then the Israelites removed the Ark from that house. After going only a little ways, they went over a bumpy road, and the Ark started to teeter. Uzzah put out his hand to keep the Ark from tumbling off the ox-drawn cart, and immediately he died for steadying the Ark. Then the Ark was taken to the nearby house of Obed-edom, which was only a couple of miles from the house of Abinadab and six or seven miles from Jerusalem. Although a little off course, the house of Obed-edom was selected because priests and Levites were there.

At the time setting here in 1 Chronicles 16, the impromptu services in the tent with the Ark were an accommodation for this period of time, for other things had to happen before the Temple could be built. Verse 37 is telling that Asaph and his brethren were responsible to see that the daily activities were performed in an orderly fashion, and he had the oversight.

1 Chron. 16:38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

Obed-edom and brethren numbered 68 individuals. Among other duties, “porters” carried and transported the Ark. Later the porters had other duties within the Temple precincts.

Comment: Moffatt mentions guarding the gates, and Leeser uses the word “gatekeepers” instead of “porters.”

Reply: Keepers of the gate were not Levites, but portage within the confines of the Temple was another matter. In the Book of Ezekiel, all of the priests were singers, but not all were soloists—and one of the priests was a conductor. Also, a number of priests were on both sides of the altar, performing different functions. However, here in 1 Chronicles 16, the arrangement was temporary, so specifics are not given. Once the Temple of Solomon was built, there was a mathematical assignment of duties.

1 Chron. 16:39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

Zadok, the high priest, is singled out because in the future Third Temple, to be built in Jerusalem, the priesthood service will start with him; that is, it will not go back to Aaron. Of course Zadok was a son of Aaron, but Aaron will be out of the picture in the future Temple for a couple of reasons. (1) Aaron and Miriam both murmured that Moses was taking too much upon himself, but only Miriam got leprosy at the time. Since no retribution came on Aaron while he was in office as high priest, he will experience a humbling in due time. (2) When Moses did not return for 40 days and Aaron could not stall for time any longer, he did not stop the people from building the golden calf. In other words, he lost authority, so when Moses returned, an orgy of music and dancing was in progress.

Certain important information in 1 and 2 Chronicles is not brought out in 1 and 2 Kings, and vice versa. The chronology of the reigns of the kings of Israel is verified, and what is remarkable is that when the definite number of years in the reign of each king is given, both accounts agree. The coreigns are meaningless in calculating the chronology and can actually be diversionary. In fact, many have introduced other chronologies based on the coreigns and whether they began in the spring or fall of the year, but Ezra did us a favor when he brought together the books of Kings and Chronicles, for he sorted out the length of each king's reign. With the reigns in Kings and Chronicles agreeing, there are two witnesses. The coreigns are a test on those who are mathematically inclined to somehow, with ingenuity, try to make harmony out of them, but the two witnesses are the simple answer—period. Thus the length of the reigns of the kings is fixed.

“Zadok the [high] priest, and his brethren the [under]priests, [served] before the tabernacle [or tent] of the LORD in the high place ... at Gibeon.” Gibeon, a suburb of Jerusalem, was near the site where Solomon's Temple was erected on Mount Moriah. In David's day, Jerusalem was agrarian, whereas today hotels and buildings cover the land. The present age will end with an earthquake, a “great shaking” that will level the land and change the landscape as it did in the days of King Uzziah, or Azariah (Ezek. 38:19; Zech. 14:4,5; Amos 1:1). The word “tabernacle” means “tent” and can refer to the boards that were set in silver sockets, but it was the linen (or cherubim) curtain back in Moses' day.

1 Chron. 16:40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

Burnt offerings were to be offered to Jehovah “upon the altar ... continually morning and evening.” The services opened at 9 a.m. in the morning, and the first half of the ceremonial day lasted three hours until 12 noon, with Temple business being conducted. The second half of the day extended from 12 noon to 3 p.m.

What verse 40 does not say is important, for this verse is simply giving instructions and does not state when the burnt offerings started. Similarly, Leviticus 16—the entire chapter—is just instruction, telling what should be done on the annual Day of Atonement, and does not say what actually happened. There is no place in Scripture that describes the action in detail *while it was occurring*. Similarly, with regard to the Abrahamic Covenant, not a word was written about when it first took place. The account tells that when Abraham went to Haran, the Lord *had previously* said to him, “Get thee out of the land.”

When we study prophecy, several standpoints are very important: (1) the time element, (2) who is on hand when something is said, (3) the conditions, and (4) what is happening at that

moment. Rather than jump into prophecy too quickly, we need to consider all of these factors.

The Brazen Altar may well have been brought down later to where Asaph was administering the services on a daily basis. Verse 40 says, “To offer *burnt* offerings unto the LORD,” but what about sin and peace offerings? They are not even mentioned, for this was a makeshift arrangement in between the Tabernacle as it used to be and the Temple yet to be built. Prior to the Tabernacle of Moses, a burnt offering was everything. Starting with Abel, a burnt offering was a sin offering, a peace offering, a thanksgiving offering, etc. When Moses came on the scene, there were many kinds of offerings, including a heave offering, a drink offering, and a trespass offering.

Q: Did the Tabernacle sacrifices cease when the Israelites entered the land?

A: No, they were performed up in Shiloh in northern Israel, where the Tabernacle was set up for more than 500 years.

1 Chron. 16:41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;

1 Chron. 16:42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

Heman and Jeduthun are identified with Psalms 39, 62, 77, and 88. Heman, a Kohathite, was the grandson of Samuel the prophet and the son of Joel, the lineage being Samuel, Joel, and Heman (1 Chron. 6:33). Jeduthun was of the Merarites.

With trumpets and cymbals, Heman, Jeduthun, and the others made a joyful sound praising and thanking God. We can see David’s enthusiasm and anticipation for the Temple in his ad-lib comments such as “because his [Jehovah’s] mercy endureth for ever.” If David walked into a room, not only would he be a leading spirit, but he would buoy up everyone with his sincerity. Words and actions in expressing love for the Lord should come from the heart and not be a superficial, cultivated mannerism. David exuded genuine love, praise, and thankfulness. Incidentally, the books of Kings and Chronicles indicate the prominence of trumpets, cymbals, psalteries (miniature hand harps), harps, and coronets as musical instruments.

“The sons of Jeduthun were porters.” The implication is that when Kohathites, Merarites, etc., served the Temple, they had many other duties apart from singing in the choir. The choir was used for the more public ceremonies with sacrifices on special feast days and occasions.

1 Chron. 16:43 And all the people departed every man to his house: and David returned to bless his house.

The account is describing the arrival of the Ark in its temporary abode. Earlier we read about the journey of the Ark from the house of Obed-edom. Now the Ark had arrived, and a burnt sacrifice was offered, followed by singing and rejoicing. Then the people went back to their separate abodes, and David returned to his house to bless it.

After the long psalm and instructions, David “returned to bless his [own] house” perhaps in the sense of dedicating it according to a Jewish custom. In the dedication, he would have thanked the Lord for the house and asked a blessing on his family that they would serve God faithfully.

1 Chron. 17:1 Now it came to pass, as David sat in his house, that David said to Nathan the

prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

1 Chron. 17:2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

In a private conversation with Nathan the prophet, David voiced his sentiments. David's house was no mean structure, for it was built of cedars. After asking a blessing on the house, he was conscience-stricken, for he had a house of cedars, but the Ark of the Covenant was only in a tent, which was not a formalized structure. Appreciating the king's thoughts, Nathan said in effect, "God bless you. The Lord will prosper you in this desire." However, the thinking of the Lord was otherwise at this time, as will be seen in succeeding verses. If we had been in Nathan's place, we would also have appreciated David's behavior, sincere sentiments, and deep consecration to doing God's will.

1 Chron. 17:3 And it came to pass the same night, that the word of God came to Nathan, saying,

1 Chron. 17:4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:

1 Chron. 17:5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

1 Chron. 17:6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

Notice that God did not interrupt Nathan, for He was probably pleased with David's sweet thinking, and the prophet was obviously moved to make that comment. Instead the Lord waited a few hours, and then the same night gave Nathan a message for David. Nathan probably ran to David's house to deliver the message: "Thou shalt not build me an house to dwell in: For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another. Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?"

The Tabernacle (tent) arrangement was up in Shiloh for several hundred years. The "tabernacle" cherubim curtain, which consisted of five curtains plus five curtains fastened with taches (clasps—RSV) and loops, was separate from the boards, which merely gave structure to the tent. In other words, the "roof" was the white linen cherubim curtain. Over that curtain was the goats' hair curtain that had one extra curtain (five plus six), then the curtain of rams' skins dyed red (also five plus six), and finally the black seal-skin outer curtain, resembling a coffin. However, the tent was temporary, so God had not dwelled in a "house."

While the Lord had a symbolic presence in both the Tabernacle and Solomon's Temple, He said that "the heaven and heaven of heavens" could not contain Him (1 Kings 8:27). The Temple, Jerusalem, and the earth are all called His footstool.

God mentioned two interesting details to Nathan:

1. "I ... have [symbolically] gone ... from one tabernacle to another." There were two actual tabernacles. The tabernacle that preceded the Tabernacle of Moses was outside the camp of the

Israelites. Earlier in his ministry, before a priesthood was designated, Moses went in and out of that tabernacle, which had no Holy or Most Holy. When Moses wanted to know God's thinking, he went into that tent, for which no dimensions are given.

2. "I ... have [symbolically] gone from tent to tent." When the cloud moved, the structure was taken down and transported according to instructions. When the cloud stopped, the Tabernacle of Moses was again set up.

God's message continued: "Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?" How privileged we are to receive this confidential information in the Scriptures!

1 Chron. 17:7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

1 Chron. 17:8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

In reading these and other verses, we are impressed with how prominent and renowned David and Solomon were in their day, yet in school we got very little comprehension of the history of that time period. Only the Bible affords us valuable information on David and Solomon, for Satan has distracted attention from the importance of their reigns. *God Himself* testifies in *His Word of David*, saying, "I ... have made thee a name like the name of the great men that are in the earth."

"I [God] took thee [David] from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel." David typifies Jesus, who goes *before* his sheep, yet here we find that it was apparently customary for David to *follow* the sheep (John 10:27). The import of the lesson, then, is that sheep *preceded* David, who insignificantly, relatively speaking, followed them, but he became the *ruler*, the *king* of Israel, leading the sheep. Thus the equation is, "I took thee from *following* the sheep to *leading* the sheep." God continued to speak: "And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth."

Q: Is verse 8 in contradistinction to, say, Nebuchadnezzar, who initially prided *himself* in all that he had done, whereas Jehovah said of David, "I have been with thee; I have cut off all your enemies; I have made your name great"? As shown in the Psalms, David recognized that fact.

A: There is a very close relationship between the Psalmist David and the historical David.

1 Chron. 17:9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

1 Chron. 17:10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.

1 Chron. 17:11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will

establish his kingdom.

1 Chron. 17:12 He shall build me an house, and I will establish his throne for ever.

“Also I will ordain a place for my people Israel.” God stated here and elsewhere that He has specifically ordained a place for His people Israel in a unique spot of the globe in the navel of the earth. Geographically speaking, Jerusalem is the most ideal place on the planet to have a world capital.

“Neither shall the children of wickedness waste them any more, as at the beginning [in Egypt].” Just as a child is born in the labor of the womb, so the nation of Israel was born in the travail of Egypt. Jacob was called to Egypt and lived there for 17 years before he died. At his death, the nation of Israel, the 12 tribes, were founded through his 12 sons. Prior to that time, God dealt mostly with individuals: Enoch, Noah, Abraham, etc.

Comment: Verse 21 mentions that God drove “out nations from before thy people, whom thou hast redeemed out of Egypt.”

Earlier in the chapter, David indicated that he wanted to build God a house and was told he could not (verse 1). Here Nathan the prophet continued to speak to David: “I [Nathan] tell thee that the LORD will build thee an house. And it shall come to pass ... that I [God] will raise up thy seed after thee, ... I will establish his kingdom ... and I will establish his throne for ever.” David was given the assurance that the kingship would be retained by his seed after him, that it would continue in his lineage. That promise is called the “sure mercies of David.” However, despite this encouragement, David received some hard lessons during his lifetime.

“He [Solomon] shall build me an house, and I will establish his throne for ever.” What a wonderful assurance! God would establish David’s lineage “for ever.” Of course Zedekiah was removed from the throne in 606 BC, but the throne was subsequently transferred back to Jeconiah. On the surface, it would seem that the lineage was taken from David and that God changed the modus operandi along the Jeconiah line, but the Matthew lineage account shows that after Zedekiah was taken off the throne, there was a strange combining of the Jeconiah and the Solomonic lines through an unusual circumstance called a levirate marriage. In other words, when a man of the tribes of Israel died not having any children, an arrangement could be made whereby his brother (or another) could come in to raise up seed, thus forming a combination that kept the lineage intact. A study of David’s lineage shows that took place during the Babylonian captivity.

1 Chron. 17:13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

1 Chron. 17:14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

1 Chron. 17:15 According to all these words, and according to all this vision, so did Nathan speak unto David.

How complimentary to David! If we, as Christians, were given this commendation by the Lord in the future tense, we would rejoice exceedingly. We dwell in an age that is peculiarly of a higher faith, whereas back there, prior to Christ, rewards were more visibly witnessed for the faith that was manifested by God’s people. For instance, the women had more children, and the people had good health and longevity of life. The Israelites were trained in being rewarded for obedience and punished for disobedience, often being captured by their enemies. In other

words, they *visibly* saw the fruits of their obedience and disobedience. In the Gospel Age, the same principles apply but not in a materialistic manner than can be seen. Rewards and penalties are given but in such a subtle way that it takes an appreciation in order to be cognizant of the Lord's leadings of our footsteps and His providences on our behalf. All of us, in reviewing our life, can see how God, in certain instances, did marvelous things for us, but the rewards are not done as frequently in a visible, audible, materialistic sense as happened in Old Testament times.

“I [God] will be his father, and he shall be my son [the seed]: and I will not take my mercy away from him, as I took it from him [Saul] that was before thee.” Although the mercy was taken away momentarily, an in-law relationship was not broken. Nevertheless, God's mercy *seemed* to be broken when (1) Jeconiah was taken into captivity, and (2) Zedekiah's eyes were put out and he died in prison without children. Zedekiah was the last king of Judah, and his children were taken captive and slain in northern Israel. Books have been written on this subject to show what are considered discrepancies in God's Word. As a result, the more intellectually inclined, who should have been more knowledgeable, were weaned away from the truth. Instead faith should have said, “When God says something, it is true.” And so, the Lord tests His people, each of us individually, by some experience that could tend to take us out of the truth. But if we are faithful, we become aware of the situation, and the Lord gives us the grace to take the right path.

Q: Is this a typical discrepancy, for certainly the throne did not last forever?

A: That is true, but the throne is like a scepter; that is, it is like the right to rule.

Comment: From a different perspective, the covenant was not given to Israel unconditionally, for the conditions by which this arrangement would persist were violated by the nation, not by Jehovah.

Reply: Actually, this restoration will take place in the Kingdom. “For ever” is the Hebrew *olam*, meaning “for an age.” The right to rule will be restored for that age. For those of mankind who pass the test in the Little Season, every individual will be a king. Thus, after the Kingdom is handed over to the Father with all the tried and proven, be they on the spirit plane or on the earthly plane, there will be no need for Him to deal in the way that He did in the past. Even the Church will reign over the earth only during the Kingdom Age, but that limitation will not stop them from reigning elsewhere subsequently.

What will terminate is the priesthood. Some think the priesthood will continue forever, but it will be in effect only for an *olam* because evil will never again be permitted after the end of the Kingdom Age. From that time forward, evil will be dealt with summarily, immediately. The one who sins, or disobeys, will be cut off. Having seen what has happened in the past, no sentient being will have an excuse for disobedience. When people are created on other planets, they will need rulership and instruction, but because they will see what happened in the past on earth, there will be no excuse for doing wrong. They will be told, “Obey or you will die.” We anticipate that after the Kingdom Age is over, there will be extremely few deaths, and any individuals who may accidentally die will be restored to life immediately by the proper source.

Comment: The fact that future created people will not be born in sin and shaped in iniquity is already a quantum leap forward (Psa. 51:5).

“But I will settle him in mine house and in my kingdom for ever [Hebrew *olam*]: and his throne shall be established for evermore. According to all these words, and according to all this vision, so did Nathan speak unto David.” Nathan the prophet ended his speaking in verse 14. In this case, the instruction was given to him by vision. Sometimes the Ancient Worthies were given

instruction mechanically and audibly in the ear, so that they actually heard the words and then mechanically spoke them. When the Apostle Peter said that “holy men of God spake as they were moved by the Holy Spirit,” those instances were not a vision (2 Pet. 1:21). Rather, they heard the Lord speak in their inner ear and then, right away, repeated the words audibly to those whom the Lord wished to address.

Comment: Nathan started out thinking that it was a good idea for David to build a Temple for God to “dwell” in, but when he found out otherwise, he had to retract and say in effect, “I was too hasty in my counsel.”

Reply: Yes, for Nathan had said, “Amen, the LORD bless you,” to David’s statement about wanting to build a house.

Comment: With us too, we might think something is the Lord’s will, but when we are shown to the contrary—especially when we have given counsel to someone—we are responsible for correcting the matter.

Reply: Yes. Hopefully, we learn from such instructions of Providence.

1 Chron. 17:16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

“David the king came and sat before the LORD.” When we pray, our bodies can take all kinds of positions. We may prostrate ourselves, pray on our knees, pray while standing, etc., but sitting down reminds us of the famous statue of the thinker.

1 Chron. 17:17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant’s house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

David expressed appreciation and thanksgiving for all that the Lord had done for him. However, the fact that he would not be building a house for God did not stop him from laying up treasure and making arrangements for such a work to be done by his successor. David’s attitude was, “If God says that my seed will build that house, then I will do everything possible to make sure my seed will prosper in that accomplishment.”

It helps to put ourselves in David’s position in his communion with God on the basis of friendship and fellowship. He prayed, “O God ... thou ... hast regarded me according to the estate of a man of high degree.” David thus expressed his great appreciation for God’s promise respecting him and his seed. In reality that “seed” is the *higher* seed rather than Solomon, although the promise did have a partial effect on Solomon along conditional lines. However, the real intent is future.

Comment: How remarkable that one so humble could be regarded as Israel’s greatest king!

Reply: In contrast to David, who preserved his humility, Saul started out humbly but later became dictatorial. And David retained his humility even after slaying Goliath and going through some experiences that were not the best. As a general principle, those who are forgiven the most are the ones who repent the most. Examples are Mary Magdalene and the apostles Paul and Peter.

Earlier Nathan said that God took David from the sheepcote, from following the sheep, and elevated him to a leadership role and to the office of king. Some prophets were priests, but

David was both a prophet and a king.

Comment: There is a cliché to the effect that power corrupts, and absolute power corrupts absolutely. David was an example to the contrary, and so it will be with the Little Flock, who will have absolute power and be incapable of corruption.

Comment: Like Jesus, David always acknowledged that he could do nothing of himself. He credited the Lord with the defeat of Goliath and the slaying of a lion and a bear (1 Sam. 17:37).

Historically, 1 Chronicles 17 has been the subject of much controversy, which we have purposely avoided because it involves technicalities of the Hebrew grammar. While we believe that verses 10 and 14 are somewhat questionable, they are usually interpreted in the active voice, and it appears that at least one of them should be in the passive voice. Also, one of the two verses refers not to David's natural seed Solomon but to the antitypical David, the Beloved who is the promised Messiah to come. We will not consider these two verses in detail, for we take a middle view which harmonizes them and avoids getting into a prolonged discussion that would require some knowledge of the Hebrew grammar.

1 Chron. 17:18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

“For thou knowest thy servant.” David knew that God understood him. “Thou knowest my downsitting and mine uprising, thou understandest my thought afar off” (Psa. 139:2). God knew David's commendable qualities as well as his faults. And that is true with us also. Whether we are lying in bed at night, thinking before we fall asleep, or awake during daylight hours, God knows us. He knows our ups and our downs.

1 Chron. 17:19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

David was saying it was out of goodness, grace, and mercy that God had even dealt with him in the first place. He expressed his thankfulness for what God had done. David characteristically gave thanks and praised God—again and again—especially in the Psalms.

“O LORD, for thy servant's sake, and according to thine own heart.” David felt that the greatness of Jehovah came from His heart and originated from His goodness. Stating the matter another way, the Apostle James said that God was the *source* of love and all goodness: “Every good gift and every perfect gift is [originates] from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

1 Chron. 17:20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

1 Chron. 17:21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

A recent talk was given about God making a covenant with the nation of Israel. The speaker made a distinction between the covenant and the people under that covenant. In other words, the covenant made with the nation of Israel is quite different from the people underneath that covenant because Old Testament Scriptures show that God married the nation of Israel *like a husband*. As to who abides under that covenant *as individuals* is another matter, but God is going to deal with that nation. God is preparing us for the New Covenant of the next age. All

other nations that will be blessed under the Abrahamic Covenant must become identified with Israel, for they will have to come underneath that umbrella as proselytes. Both strategically and prophetically, the capital of the world will be Jerusalem. As Christians, we are under the Sarah (or Grace) Covenant with Jesus as *individuals*, which is different from being *collectively* married to Jehovah like the nation of Israel. That fine distinction in the seed is rarely noted, but it shows that the greater promise is to the Son and the Bride class.

“And what one nation in the earth is like thy people Israel?” When we read that question, we think of Amos 3:2, “You [natural Israel] only have I known of all the families of the earth.” Of all the nations of earth, God chose to make an arrangement with the house of Israel. Jeremiah 31:31,32 says, “Behold, the days come, saith the LORD, that I will make a new covenant with the *house* of Israel, and with the *house* of Judah: Not according to the covenant that I made with their fathers [in the past] ... which my covenant they brake, although I was an husband unto them, saith the LORD.” God will write His will in the hearts of those under the New Covenant; that is, He will make the New Covenant, which is pictured by Keturah, with the same people, the same nation. Hagar pictures the old Law Covenant, Keturah pictures the future New Covenant, and in between is the Sarah Covenant. The Abrahamic Covenant is all embracing, for Abraham was the husband of all three women, as it were. All three were involved in bringing forth children from the loins of Abraham.

When Jesus died, he took the Law “out of the way, nailing it to his cross” (Col. 2:14). What does that statement not mean? The natural Jew who accepts Christ is no longer under the Law, but the Law itself was not abolished. Therefore, the old Law Covenant is still operative for natural Jews except for those who have died to it by becoming identified with Christ under the Sarah Covenant. Otherwise, the old Law Covenant will be operative until it is replaced by the New Covenant at the beginning of the Kingdom.

Comment: Ever since the destruction of the Temple in AD 69-70, the Jews have not been able to keep the ceremonial aspects of the Law.

Reply: The best the Jews can do is to pray before the Western Wall. Even now only a very limited number of Jews can go on the Temple Mount, for Jews are first screened to prevent any mischief from occurring. Some would like to bomb and destroy the Dome of the Rock and/or the Mosque of Omar.

How was the nation of Israel “redeemed out of Egypt”? One aspect is that the firstborn were redeemed and replaced with the Levites. Also, in the Passover service, blood was sprinkled on the lintels and doorposts of the homes.

1 Chron. 17:22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

“For thy people Israel didst thou make thine own people for ever [Hebrew *olam*, for an age].” The New Covenant will begin to go into operation at the inauguration of the Kingdom. At the end of the Kingdom Age, the New Covenant will cease to operate, and the completed work will be turned over to God under a different arrangement in the sense that all His future creations on the other inhabitable planets of the universe will be in covenant relationship with Him. The permission of evil is temporary, for not only will evil not be allowed to arise a second time, but any rebellion will be cut off immediately.

1 Chron. 17:23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

From a literal standpoint, although the Solomonic line was abandoned for a while when Zedekiah was taken off the throne and the promise was traced through another line, it was later reunited during the period of the Jeconiah captivity. Apparently, a levirate marriage that took place renewed the line, but actually, there is a double picture pertaining to the spiritual house of Messiah. Christ, the antitypical seed of David, had to come first, and that is the new house in the full sense of the word. When that house is established in the Kingdom, it will produce marvelous results. David's future is tied in with the Ancient Worthies, who will participate in the Kingdom work as servants down here, but the house of David that is to be preserved forever is the *spiritual* house.

At the end of the Kingdom, the Ancient Worthies will get a spirit resurrection, being exalted as a part of the Abrahamic seed and leaving behind the natural seed of the Abrahamic promise. "And I will establish my covenant between me and thee and *thy seed after thee* in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to *thy seed after thee*, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:7,8). Thus the real reward for David will come at the end of the Kingdom Age with his spirit resurrection. At that time, all mankind who are living will have passed the test in the Little Season and be kings in perfection. For the Ancient Worthies to remain down here on earth forever and ever would be no particular honor, so their real reward will come after the Kingdom Age. Their *temporary* reward will be as "princes in all the earth" (Psa. 45:16).

1 Chron. 17:24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

1 Chron. 17:25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

1 Chron. 17:26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

1 Chron. 17:27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

In verses 24-27, David spoke in a positive mode. It is quite apparent that he was very thankful. Before his decease, he was given the assurance that in the future he and his seed would be blessed for his faithfulness. Not many received personal cognition of having made their calling and election sure according to what was promised in the Old Testament. Samuel, Moses, Daniel, Job, and Noah were specially named (Jer. 15:1; Ezek. 14:14).

We believe that David realized the house was both literal and spiritual. Later the literal house became divided because the Temple of Solomon is to be replaced by the Temple of Ezekiel, the Third Temple, in which no Canaanite, or false priest, will officiate (Zech. 14:21). The literal Temple of the future will never be defiled. However, the *real* Temple is the *spiritual* one.

"For thou, O my God, hast told thy servant that thou wilt build him an house." The literal house that lasted for a particular period of time in the past will be replaced by an enduring one, which will be a "house of prayer for all people" (Isa. 56:7). With regard to the Third Temple, Ezekiel 43:18-27 mentions that animal sacrifices will be offered to illustrate certain lessons. However, those sacrifices will cease at the end of the Kingdom Age, for then there will no longer be a need for forgiveness. After the Kingdom is handed over to the Heavenly Father, sin will never again be permitted, for anyone who sins henceforth will be expunged. At that

time, the Third Temple will become a meeting place. The Temple will continue, but the role of animal sacrifices and ceremony will cease because they will be photographically recorded during the Kingdom Age for future posterity in the worlds (plural) to come.

Those who become “children of the resurrection” at the end of the Kingdom Age will live forever and not sin anymore (Luke 20:36). They will be as the holy angels who were faithful to God under great duress prior to the Flood. Never again will evil be tolerated anywhere in the universe. It was permitted here as an example to all future, yet-to-be-created generations. With earth being the first habitable planet, Jesus’ coming here to die is an example that will be retained throughout eternity. Anyone who disobeys in the future will be without excuse and thus will be cut off immediately.

This reasoning is one proof that earth was the beginning of the habitation of all the material universes that we see. On this little, insignificant planet, the first living physical beings, Adam and Eve, were made in God’s image. We are now in the middle of eternity. Infinity is sometimes pictured as the number 8 lying down horizontally with the intersect point, the Cross of Jesus Christ, being the center of eternity. Just as any point on the circumference of a circle is the center of that circle, so God always existed up to the Cross, and He will always exist from the Cross onward.

1 Chron. 18:1 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

1 Chron. 18:2 And he smote Moab; and the Moabites became David’s servants, and brought gifts.

The warfare of David, as recorded here, started with his defeat of the Philistines, who were in western Israel on the Mediterranean coast. In contrast, the Moabites were located east of the Dead Sea. David truly was a man of war, whereas Solomon was a man of peace. All of David’s victories made peace possible during the subsequent reign of his son. Verses 1 and 2 are an overview, covering a period of time.

1 Chron. 18:3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

1 Chron. 18:4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

1 Chron. 18:5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

1 Chron. 18:6 Then David put garrisons in Syria-damascus; and the Syrians became David’s servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

1 Chron. 18:7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

Although spelled differently, Hadarezer, the title of the king of Syria, reminds us of Hazael, a title for the king of Syria that was used much later during the days of Elijah. 2 Samuel 8:4 states that David took 700 horsemen instead of 7,000. Probably the 1 Chronicles account is correct.

David also took “a thousand chariots” from Hadarezer, king of Zobah. With the Lord’s help,

David overcame greatly superior forces. In other words, God helped David to win these wars in a wondrous fashion.

Q: What is the thought of David's "houghing" the horses?

A: He made them lame by cutting the hamstring so that they could no longer be used in battle. However, they could still serve agricultural purposes such as pulling a cart or plowing. David did not want to kill the horses, based on the principle of not destroying "trees for meat," that is, trees that produced food (Deut. 20:19,20). Even King Nebuchadnezzar wanted to spare the fruitage of the land when he came down to destroy Jerusalem and Solomon's Temple. He left behind a remnant of Israelites underneath a puppet king to see that the land was not denuded of its nutriment and fruit-bearing trees. Thus we are given an insight into the wisdom of the conqueror. David followed the same principle with regard to the horses. To use a cliché, "Win the battle, but do not cut off your nose to spite your face."

David also put garrisons in Damascus, Syria, which later became part of the larger Assyrian Empire. All of this detail has been preserved as annals of history for consideration in the Kingdom, when what others have scoffed at will be verified. It will then be seen that the only true history of the earth is in the Bible, which tells, among other things, how the planet was created and the origin and progeny of all the nations.

1 Chron. 18:8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

As a result of these battles, enormous quantities of gold, silver, and brass were obtained for later use in building the Temple of Solomon. For instance, solid brass was used for the "sea," the Laver, which was tremendous in size, with a circumference of 30 cubits, or 45 feet (1 Kings 7:23). Two pillars were also cast of brass, each being 18 cubits (27 feet) high and 12 cubits (18 feet) in circumference (1 Kings 7:15). Although hollow inside, they were very thick. The point is that a huge quantity of brass was used in the Temple. In addition, numerous vessels were made of brass.

David's foresight was extraordinary, as shown in the houghing of the horses and the taking of metals back to the homeland to store for future use. Some of the chariots may even have been destroyed and the materials reserved for the Temple. Other chariots were used in Israel's own warfare with perhaps some of the ornamented ones being displayed to warn other nations what would happen if they warred against the nation of Israel. In any event, the metals were stored with a future use in mind.

Comment: The details in some of these verses show that they were recorded subsequent to the actual occurrence.

Reply: Yes, Ezra later compared the books of Kings and Chronicles and inserted little details that help us to identify the time period in history.

1 Chron. 18:9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

1 Chron. 18:10 He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass.

1 Chron. 18:11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

1 Chron. 18:12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

Five surrounding Arab nations were defeated: Hamath, Ammon, Moab, Amalek, and Edom. Hamath was up near Lebanon, due north of Israel. All paid a tribute to David of gold, silver, and/or brass, which he put aside for the Temple. He kept thinking about the house of God.

Q: When the king of Hamath heard about David's victory over the king of Zobah, he sent "his son to king David, to inquire of his welfare, and to congratulate him." Certainly the king of Zobah was a common enemy, but was the king of Hamath using wisdom for the sake of self-preservation, knowing that David was achieving victory after victory and destroying all the neighboring enemies?

A: Yes, he was using discretion and wisdom, for he did not want to suffer the same fate. In other words, the king of Hamath was saying to David, "I am with you."

1 Chron. 18:13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

1 Chron. 18:14 So David reigned over all Israel, and executed judgment and justice among all his people.

1 Chron. 18:15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

1 Chron. 18:16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;

1 Chron. 18:17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

Garrisons with David's forces were put in Edom to prevent any future uprisings. Verse 14 gives an insight into God's estimation of David; namely, he was a just king. "So David reigned over all Israel, and executed judgment and justice among all his people." He faithfully performed the duties of a king, ruling as best he could according to God's standards and not according to his own welfare. He ruled with judgment and justice, which were God's will for natural Israel.

Q: What was the difference between the "recorder" (Ahilud) and the "scribe" (Shavsha)?

A: One might have acted in a verbal form. For instance, if a king wanted to know what had been written in a particular document, a person with the gift of elocution and clarity of speech would read it. Thus one person recorded the information in writing, and the other read the information aloud before an audience or the king as requested. A scribe usually had both capabilities, but not in this case. Sometimes brethren are called upon to read in a study meeting whose words cannot be understood. It is proper for the one who conducts the study to avoid such individuals and to call on those who can read clearly. Leaders who follow the democratic process regardless, letting everyone share in the reading, sometimes inhibit the understanding. Therefore, leaders should weigh which is more important—to show how generous their spirit

is or to call on readers who benefit the others.

David was wiser than Solomon. The latter had a more abundant knowledge of facts, but the knowledge of facts is not as important as understanding values and principles. Thus David chose the right path.

Q: When the Israelites left Egypt, God stopped them from fighting with Ammon, Moab, and Edom because they were brothers. Why was David now permitted to fight with them?

A: The principle is shown with the Amorites, whose iniquity came to the full (Gen. 15:16). When the Israelites entered the Promised Land, they were told to utterly defeat seven nations—Canaanites, Hittites, Hivites, etc.—but the Amorites prevailed at that time. A strong minority consisted of the Amalekites and an even stronger remnant of the “giants,” such as the Anakims and the Horims, in different areas around Israel. Various names were used because the same people were described in different languages. The giants living in Israel proper lasted the longest. The Book of Deuteronomy tells that the giants who lived on the far side (east) of the Jordan River were defeated and all slain before the Israelites entered the land. However, the west side of Jordan was another matter, for those giants had to be taken care of in subsequent years and were ultimately all defeated. In fact, David defeated the last of the Amalekites. This people had nipped at and raided the unprotected back of the Israelite host when the nation came out of Egypt, crossed the Red Sea, and entered the Sinai Desert. The Amalekites were a problem for many years, so the Lord stated succinctly by the mouth of Moses in Deuteronomy that He wanted this race to be exterminated because of their sneakiness, stealth, and low morals, as well as other reasons. Thus the Amalekites were particularly marked for extinction at that time, although they will come forth in the general resurrection in the Kingdom.

The executing of judgment and justice among all the people of Israel reminds us of Psalm 149:9. David is a type of The Christ, who will “execute upon them [the world of mankind] the judgment written: this honour have all his saints.”

David was very much like Moses, who executed judgment to such an extent that Jethro said Moses was wearing himself out. Accordingly, Jethro advised Moses to choose people of quality below him to ease his burden and have only the more difficult cases brought to him. The spirit of Moses was such that he tried to handle everything himself in the dispensing of judgment. In fact, on one of the tours to the Middle East, we saw the rock on which Moses sat when he judged the people. A study of the topography of the Sinai desert in that area indicated this was the particular spot because it was unique with a natural rock platform. Also, near there was an unusual white stone, a form of quartz, in the mountain on the left that looked like a lamb and stood out against the preponderance of red granite that was everywhere.

1 Chron. 19:1 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

1 Chron. 19:2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

1 Chron. 19:3 But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

1 Chron. 19:4 Wherefore Hanun took David’s servants, and shaved them, and cut off their

garments in the midst hard by their buttocks, and sent them away.

1 Chron. 19:5 Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

Hanun, the new king of Ammon and the son of Nahash, and his advisers misunderstood David's true intentions to have friendly relationships at least with regard to warfare. Similar misunderstandings have taken place in history down through the ages. Another Biblical example is Rehoboam, Solomon's son, who consulted the older statesmen and then the younger statesmen, and decided to take the wrong advice of the younger ones.

1 Chron. 19:6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

1 Chron. 19:7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

1 Chron. 19:8 And when David heard of it, he sent Joab, and all the host of the mighty men.

1 Chron. 19:9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

When Hanun and the Ammonites realized that they were now odious in David's sight, they paid 1,000 talents of silver to hire an enormous number of chariots—32,000—out of Mesopotamia to fight against the Israelites. Stated another way, the Ammonites rented the chariots from Moab and Edom.

Comment: In 1 Chronicles 18:4, David captured 1,000 chariots and 20,000 footmen, which was a ratio of 20 to 1, so if the ratio was the same in this present situation, then 32,000 chariots multiplied by 20 would be 640,000 footmen.

Reply: Yes. Thus clearly the Lord was with David in all of these battles. We can appreciate the magnitude of the hand-to-hand personal battles, which resulted in large numbers of casualties. The trend today is the opposite, with fewer and fewer fatalities, so that the next war is likely to be one of robots. Even at the present time, pilotless planes are sent out to spy on and bomb the enemy.

Part of the courage of David's followers, particularly the captains, came from the example of David himself and what he did with the Lord's help. For example, he slew the giant Goliath based on faith. David's strong confidence in God's choice of Israel as His peculiar people inspired confidence and admiration in his men. Through the Scriptures, we are privileged to get little glimpses into the character of Moses, David, and others.

1 Chron. 19:10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

1 Chron. 19:11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

1 Chron. 19:12 And he said, If the Syrians be too strong for me, then thou shalt help me: but

if the children of Ammon be too strong for thee, then I will help thee.

1 Chron. 19:13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

1 Chron. 19:14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

1 Chron. 19:15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

1 Chron. 19:16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

1 Chron. 19:17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

1 Chron. 19:18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

1 Chron. 19:19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

Comment: Based on a clever strategy on the part of Joab and the Lord's overruling, an enormous number of Syrians and Ammonites were soundly defeated, and many were killed.

Reply: When David and the Israelites joined the battle toward the end, they killed 7,000 Syrians in chariots and 40,000 footmen.

1 Chron. 20:1 And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

1 Chron. 20:2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

The kings of Israel usually started warfare at the end of the year, which was also the beginning of the new year. With the customary warfare being hand-to-hand combat, the winter season was not chosen because the rains were more prevalent at that time. Thus warfare was started in the spring depending on the weather conditions. Also, in preparing against an enemy, the Israelites tried to select a year when the enemy did not anticipate a battle.

Joab, who was David's chief general, besieged and smote Rabbah, the capital of Ammon. As the chief city, Rabbah was the most fortified of the Ammonite cities. Therefore, for Joab to defeat Rabbah meant that the rest of Ammon was also his to spoil. David got possession of the crown of the Ammonite king, which weighed a talent of gold and was adorned with precious

stones. Today a talent of gold, which had a value of 3,000 shekels in Old Testament times, would weigh about 100 pounds.

Q: How could a crown that heavy be worn on the head?

A: The crown was flanged so that it rested on both shoulders, and the central part was supported by an arc. Thus there were two parallel bars and an upright like a keyhole arc that was shaped like a head. Although the bulk of the weight was on the shoulders, considerable weight was still on the head. The custom was that the king put the crown on whenever he made a law or an important pronouncement, and then his servants removed the crown. For the king to speak with the crown on his head was like the priest speaking with the ephod or the breastplate on; that is, it was an emblem of authority.

The crown was set on David's head to signify that he had conquered the nation of Ammon. In ancient times, people went by omens. Thus, if they saw a foreign king capture their king and put that crown on his own head, they had to bow to the new king. It was also customary in olden times to take spoils from the conquered. In other words, conquest gave territorial rights. Today conditions are reversed, for the United States feels it has to support the defeated. Moreover, the international community may make decisions that result in the victor, such as Israel, being on the short end of the stick. Fashion, morals, mores, etc., are upside down today.

The crown, David's trophy, the prize of Rabbah, would subsequently have been melted down for the Temple, and the precious stones were removed. David would then have allowed his soldiers to take spoils.

1 Chron. 20:3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

The people of Rabbah were taken captive. From among them, David took the able-bodied and used them as workmen to cut timber and stone. The resulting materials were transported to Jerusalem for future use in building the Temple. The Revised Standard is correctly worded: "And he [David] brought forth the people who were in it, and set them to labor with saws and iron picks and axes; and thus David did to all the cities of the Ammonites. Then David and all the people returned to Jerusalem." In other words, David used the captives as servants.

1 Chron. 20:4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

1 Chron. 20:5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

1 Chron. 20:6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

1 Chron. 20:7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

1 Chron. 20:8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

Verses 4-8 pertain to a war with Philistia, of which Gath and Gezer (the Gaza Strip) were the cities involved. David had previously slain Goliath, and one of David's chief servants now slew Lahmi, the brother of Goliath. Goliath was probably slightly larger, but both were giants.

The nephilim were destroyed at the time of the Flood, but one of the wives of Noah's children had the nephilim gene. In all likelihood, it was Ham's wife, for the descendants of Ham included Nimrod and Canaan. Only in that way—genetically—could the nephilim have gotten over the Flood, since all were destroyed at that time. Since the mother determines the nature of the child, one of the wives had to be the source.

At the city of Gath, David's nephew slew "a man of great stature," "the son of the giant," who had 24 fingers and toes, six on each hand and foot. All the progeny of the nephilim on the far (east) side of the Jordan River were slain earlier, just before the Israelites entered the Promised Land. The giants on this (west) side of the Jordan still had to be dealt with when the Israelites entered the land. A pocket of them lived down near Hebron, and here we find that some were in Gaza and Gath. David slew the rest of the giants, for after his day, nothing more is said about the nephilim.

Q: Are the Philistines the same as the Palestinians today?

A: No. It is a mixed bag today, so no one really knows. However, the Palestinians would like to think they are the progeny of the Philistines, for then their progeny would trace back to Canaan, Ham's son, who occupied Israel before Shem or anyone else. In fact, Israel was formerly called the land of Canaan. Ham went down to Egypt, and Cush migrated to Africa and India. It is interesting that many of the Africans married people from India. The point is that we do not think the Palestinians in Israel today are progeny of the Philistines but, instead, are progeny of Keturah, basically speaking, and also of Ishmael. They all went to the far side of Jordan, and as time passed, they infiltrated many other places. Ham's children settled in Egypt, and Keturah's and Ishmael's children went into Saudi Arabia, Oman, and Kuwait.

Q: What about the children of Esau?

A: Not only did the children of Esau get the land of Edom on the far side of Jordan, but as the centuries rolled by, more of them settled on this side of Jordan, with many going to Hebron.

David's slaying of Goliath was based on his faith that God would give him the victory because the giant had blasphemed Israel and no one else had the courage to fight him. David's example influenced his followers, so that they also developed strong faith and could slay the giants and accomplish other feats.

1 Chron. 21:1 And Satan stood up against Israel, and provoked David to number Israel.

1 Chron. 21:2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

1 Chron. 21:3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

1 Chron. 21:4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

Here is another trespass of David. This subject would take considerable time to go into in

fullness.

Q: The account in 2 Samuel 24:1 reads a little differently: “And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.” There it sounds as if God incited David to number Israel and Judah, whereas in the first verse above, Satan “provoked David to number Israel.” Which account is correct?

A: A similar circumstance is where God hardened the heart of Pharaoh to visit plagues upon him. God did not interfere with the free moral agency of Pharaoh but merely made sure that the individual who ascended the throne of Egypt at the time the Israelites should leave in the Exodus would be a stubborn person who was proud of his authority. That way when God, through Moses, would make certain demands, this Pharaoh would be so stiff-necked that in spite of the punishments to follow, it would take the death of his firstborn to crush him.

Comment: Since David was one of God’s favorites, it does not seem that God would interfere.

Reply: Some details are purposely omitted from Scripture so that God’s Word might be questioned. Things will come to a most excruciating condition in the future when it will look as if all of God’s promises are failing. It will seem that Satan is finally victorious—and then God will deliver the Holy Remnant and set up the Kingdom. Fury will rise up in God’s face, and He will act. God will take certain actions, Jesus will do other parts, and the Church will also be involved in the final battle in Jerusalem. A lot of background information is needed to show that there is a distinction between the day of Jehovah’s wrath and Jesus’ wrath, both of which are righteous indignation. The glorified Church will also have a share. “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her” (Rev. 18:20). In answer to the original question, we believe that Satan was behind David’s sin in numbering the people, and God permitted the temptation. It would take time to prove that God knew Satan’s thinking, but we think that is the case.

Originally, the two sons of the morning, Michael and Lucifer, rejoiced and sang together in a duet when Adam was created. A physical being made in the image of a spirit being was something new and marvelous in their eyes. But then Lucifer began to entertain wrong thoughts. God could have nipped the situation in the bud, but He did not do so because He saw that in His plan, the temporary permission of evil would work out for good, once and for all. Earth’s stark history with sin will never again be permitted anywhere in the universe.

“Satan stood up against Israel, and provoked David to number Israel.” Satan certainly knew that David was not supposed to number Israel according to the Scriptures. Notice that Joab tried to dissuade David from doing the numbering because he knew it was wrong, but he finally did the numbering to obey his king.

1 Chron. 21:5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

1 Chron. 21:6 But Levi and Benjamin counted he not among them: for the king’s word was abominable to Joab.

1 Chron. 21:7 And God was displeased with this thing; therefore he smote Israel.

1 Chron. 21:8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

All of Israel was numbered except for Levi and Benjamin, for Joab found the numbering abominable at that point and could not continue. The sum was 1,100,000 plus 470,000, or roughly 1.5 million, fighting men (excluding women, children, and old people). Thus Israel at that time under David consisted of 7 or 8 million people.

When God smote Israel, David realized he had sinned and said, “I have sinned greatly... I pray thee, take away the iniquity of thy servant; for I have done very foolishly” (RSV).

1 Chron. 21:9 And the LORD spake unto Gad, David’s seer, saying,

1 Chron. 21:10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

1 Chron. 21:11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

1 Chron. 21:12 Either three years’ famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

1 Chron. 21:13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

1 Chron. 21:14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

Of the three options for punishment, the choice was three days of pestilence upon Israel. It is interesting that the pestilence is called “the sword of the LORD.” There was no warfare—just one of three judgments. David let God choose the punishment, and pestilence was probably the most merciful of the three judgments. As a result of the pestilence, 70,000 Israelites died.

To some extent, the judgment of three years of famine would have hindered God’s plan if it had been enacted, for it would have interfered with Solomon’s taking over. Many people think of Israel as a little land, but through different periods of history, there were between 6 million and 8 million people. Of course when catastrophes were permitted, the nation was pared down considerably. After 606 BC, for example, the nation was greatly reduced in number.

1 Chron. 21:15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

1 Chron. 21:16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

For David to see the “angel of the LORD” with a sword dangling over Jerusalem, that image had to be gigantic because a jet airplane, which is very large, looks only about 1 1/2 inches long when it is flying at 30,000 feet. This huge angel was seen threatening to destroy Jerusalem as he stood by the threshing floor of Ornan the Jebusite, which became the site of Solomon’s Temple. Incidentally, the design of Solomon’s Temple was from God.

Comment: “Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.” All of them repented.

Reply: Yes, and there will come a time in the near future when Israel will pray very earnestly for deliverance, and God will hear them. That will be at the time of Jacob’s Trouble. At present, the people are not praying as a nation because those in the government are secular-minded.

1 Chron. 21:17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father’s house; but not on thy people, that they should be plagued.

1 Chron. 21:18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

This account is also recorded in 2 Samuel 24. The two accounts contain some variations because they were written by different scribes under different circumstances. Both accounts are true, but they need to be read and compared in order to obtain a fullness that covers a vast amount of detail.

In the early part of this chapter, David had to choose between three plagues: (1) three years of famine, (2) three months of being defeated by enemies, and (3) three days of pestilence, the “sword of the LORD.” David said to God in effect, “You are a merciful God. You do the choosing.” The judgment was three days of pestilence, in which 70,000 people died. These numbers have a significance, but too much conjecture is involved to make the study profitable in the present age. Usually the “sword of the LORD” means violence and death. That is true here also, but the violence and death came from a plague, not from warfare.

The dying occurred basically in the city of Jerusalem, rather than throughout the nation. The angel who held his sword had to be tremendous in size for the sword to be over the city, an area of several square miles.

The scene ended up being the threshing floor of Ornan, which is on Mount Zion, the Temple Mount. In other words, the Temple Mount was originally a threshing floor. David’s attitude was, “I have sinned, so my family and I are the ones who should be punished, not the nation.” It is interesting that he called the nation “sheep.” David was called from the sheepfold to be king of Israel. As king, he now likened the people under his jurisdiction to sheep.

With regard to the plague being a three-day circumstance, it is interesting that Abraham made a three-day journey to offer Isaac on the mount. And Isaac was offered on Mount Moriah, the very site of the threshing floor of Ornan. The “sword of the LORD” was the angel who went through the land, acting as a “destroying angel” like the one who killed the firstborn not under the blood at the time of the Exodus. The setting here with Ornan is to be compared with Abraham’s offering of Isaac.

The angel commanded Gad to instruct David to set up an altar unto Jehovah in the threshing floor of Ornan the Jebusite. Meanwhile, the angel remained on the scene. At any rate, we now have a comparison between Abraham’s day, the plagues in Egypt, and this setting at the threshing floor.

1 Chron. 21:19 And David went up at the saying of Gad, which he spake in the name of the LORD.

1 Chron. 21:20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

David complied with the instructions from Gad. We can surmise what happened. As David and his entourage were approaching, Ornan was busy working at the threshing floor. Ornan saw David coming and noticed that he was staring up at the sky with a startled look. When Ornan turned back to see what David's focus of attention was, he saw a great big angel. Ornan's four sons were so frightened that they hid. Apparently, their livelihood was also connected with the threshing floor.

The setting was purposely arranged to create a psychological effect. God chose the right moment when Ornan was occupied with threshing wheat, for the setting would have a bearing on the outcome that was about to transpire.

1 Chron. 21:21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

1 Chron. 21:22 Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

1 Chron. 21:23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

As Ornan looked and saw David, he was beginning to put two and two together to realize that something awesome was going on. As a result, he said to David, "Just take the place of the threshing floor. I will give it to you—and also the oxen for burnt offerings, the threshing instruments to use as firewood on the altar you will build, and the wheat I am threshing." Ornan realized that the happenings were supernatural, and he wanted to be on the right side of the event and the Lord.

Incidentally, the only thing that will convince a Muslim of the validity of the Jewish religion is when an earthquake destroys their mosque on the Temple Mount. Seeing the hand of God operating for the Jews will wake up the Muslims. Here Ornan, a *Jebusite*, an enemy of Israel in a suburb contiguous with Jerusalem, wanted to help David based on a similar principle.

According to the instructions of Gad, David wanted to build an altar to stay the plague from the people. The plague had commenced, and people were dying as Ornan saw David and an entourage, including the elders of Israel, coming to his property to make the purchase. The threshing floor is only a part of Mount Moriah, but it is an integral part.

1 Chron. 21:24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.

David said to Ornan, "I will buy the threshing floor for the full price. I will not take that which is yours for Jehovah, nor will I offer burnt offerings on the altar without paying for them." A sacrifice should entail some cost to the individual who offers it.

Comment: How noble David was!

Reply: Yes, he had a noble streak that was unbelievable. Another example is the occasion when some of his men sacrificed their lives to get him a drink of water, and he poured it out on the ground, feeling unworthy of such an honor; he felt the honor belonged to God (2 Sam. 23:15-17). We get an insight into David's character by reading the Psalms, 1 and 2 Samuel, and this account in 1 Chronicles. David became more and more a man after God's own heart.

Both Christians and non-Christians who have studied history extensively see that history repeats itself. That is true of other nations as well as in Israel. Surrounding us are mathematics and genetics that we puny creatures only partially understand.

We are now beginning to understand the background for how the future Solomon's Temple would be built on this particular site after David's death. Secular history tells nothing of the details of the materials David collected for the Temple in his wars, but those details are overwhelming. In his day, David was renowned for victories among other nations (Philistines, Amorites, Moabites, etc.), and he was known for winning battles decisively. Likewise, the Babylonian empire, the head of gold, is virtually ignored in secular history, yet King Nebuchadnezzar was a great conqueror and a very talented individual in architecture. Also, he was known for his method of governing.

1 Chron. 21:25 So David gave to Ornan for the place six hundred shekels of gold by weight.

Gold is heavy. In fact the mineral that most resembles it in weight is lead. There are certain similarities in the physical properties of the two metals. Both are malleable, very heavy, and conducive to plating in that they can be hammered out to be paper thin. Six hundred shekels of gold was a considerable sum for the purchase of the property. In David's judgment, that was the "full price." Of course David had a great deal more gold on hand, which he stored from all of the victories over his enemies. In his mind, he was storing up the gold and silver for the yet-to-be-built Temple treasury.

Q: Was Solomon's Temple built on Ornan's threshing floor?

A: Yes, but the Temple covered more than just that piece of property. The threshing floor, which was already somewhat level, was the southern portion of the Temple Mount.

1 Chron. 21:26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

David built the altar, offered burnt and peace offerings, and called upon God, who answered from heaven by fire on the offerings. Many years later Elijah used a similar expression with the prophets of Baal in 1 Kings 18:24. "The God that answereth by fire [and thus devours the offering], let him be God." The devouring of an offering on the altar by fire was a sign of God's acceptance, approval, and blessing. His acceptance represented His coming down and sitting at a table to eat with the offerer as the host. Incidentally, before the Tabernacle and Temple arrangements, many types of offerings—peace, thank, heave, etc.—were condensed into a burnt offering. We are only just beginning to get the setting of the Solomonic Temple.

1 Chron. 21:27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

What a startling picture! In height the angel was probably at least the stature of the Empire State Building, for he was seen standing "between the earth and the heaven" (1 Chron. 21:16) and was visible with detail (arms, legs, head, etc.). The three-day sword of pestilence was now

put into its sheath, signifying that the judgment was over. The angel probably disappeared shortly thereafter. Of course “*the* angel of the LORD [Jehovah]” was the Logos. The other son of the morning, Lucifer, had long since deflected. The name Lucifer means “bright light.”

Q: Did David see the angel for all three days, whereas Ornan and his four sons saw the angel only on the third day?

A: That thought could be deduced. Similarly, Elisha prayed that the eyes of his servant would be opened to see the holy angels in chariots on the mountains, the principle being, “they that be with us are more than they that be with them [the enemy]” (2 Kings 6:14-17). And the Apostle Paul saw a glimpse of the glorified Jesus, but those with him did not.

Notice that Jehovah “commanded” the angel to put the sword away. In other words, the command was audible. About four times in Scripture, God’s voice was actually heard. To man, God’s powerful voice sounds like the rumbling of Niagara Falls, yet the voice could be heard with enough distinction that the words of the command were enunciated. God’s voice was also heard at the giving of the Mosaic Law, at the Mount of Transfiguration, and at Jesus’ baptism.

A lot has been happening in the Bible, but the vast majority, including Bible Students, have relatively little knowledge of the Old Testament except in the last ten years or so through the computer. The computer is opening up information that previously took much labor, time, and money to obtain. However, that type of knowledge, which is not as meaningful as real understanding, can be dangerous if it leads to headiness.

1 Chron. 21:28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

After David saw that God had answered him in the threshing floor of Ornan, he sacrificed there. At the moment of David’s sacrifices, he was the “priest” making the offerings.

1 Chron. 21:29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

1 Chron. 21:30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

David did not use the Brazen Altar for these sacrifices because the Tabernacle was in the “high place at Gibeon” at that season, and he feared meeting the “sword of the angel of the LORD,” which was still over Jerusalem. Mythology tells of a hanging sword that people did not want to go under for fear it would fall on them.

1 Chron. 22:1 Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.

The Tabernacle and the Brazen Altar were in Gibeon, an outer suburb of Jerusalem. Here David was constructing an altar for burnt offerings and saying, “This is [the place for] the house of the LORD God, and this is the altar of the burnt offering for Israel.” Why did David not go to Gibeon to bring the Brazen Altar to Jerusalem? He was afraid because of the sword of the angel of Jehovah, which had already killed 70,000 men of Israel for his foolishness, and that sword was still threatening (1 Chron. 21:14,30). The entire nation did not see the angel with his drawn sword, only selected important individuals.

The place for the building of the Temple, Mount Moriah, was indicated by the angel’s being

there and the instruction given to David as to its location. On this same mount, Abraham had, in simulation, offered up Isaac.

1 Chron. 22:2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

David employed this methodology in connection with workers for the construction of the Temple. Basically, the work of hewing stones was given to “strangers”; that is, people who dwelled in the land were employed to do this more servile, or laborious, work. After the stones were hewn and shaped, no sound of hammer was heard. The stones were not just cut like a block of ice but were scored to have a rectangular ridge at each end. There was an additional line within the outer line and a little scalloping of the small edging around the stones, so that anyone who is digging up stones today among the rubble is able to identify them with the Solomonic Temple. Since the stones of Zerubbabel’s Temple were different, there is no confusion. For that very reason, the Western Wall is not the wall Zerubbabel built but what Solomon built earlier.

Comment: 1 Kings 9:20,21 reads, “And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.”

Reply: These peoples did the servile work and the rough cutting out of the stones. However, skilled hewers, who were the helpers of King Hiram of Tyre, were the overseers. They superintended the more careful precision work, whereas the burden-bearing laborious work was another matter.

Q: Is the fact that the laborers were Gentiles typical of the fact that the bulk of the stones of the antitypical, or spiritual, Temple comprise non-Jews?

A: There is an antitype but along a somewhat different line. The shaping of the antitypical stones in the Gospel Age is largely done by “foreigners.” The literal chiseling and shaping represent the discipline, experiences, and persecution of the 144,000 by those who are not necessarily in covenant relationship with the Lord. The Amorites, Hittites, Perizzites, Hivites, and Jebusites who cut out the stones were originally enemies of Israel, but they made the decision to remain and subject themselves to the new order under the Jews and their God. Hence they became proselytes to the Jewish nation. In the Kingdom Age, all who get life will have to become Jews. David used willing workers, but much of our shaping and chiseling is done both by the brotherhood, diamond against diamond, and by strangers, some of whom are helpful and some are not. All of these experiences result in a finished cut stone. Therefore, in part, a different element helps to cut out the antitypical stones in the Gospel Age.

1 Chron. 22:3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

David prepared much iron for the nails in the doors of the gates and for the joinings of the wooden beams of the house. He also prepared brass “in abundance without weight.” To prepare brass requires a lot of work, for additives are needed. There was a big distinction between the house (or Temple proper) and the Temple complex (or adjoining buildings). For the house—that is, the Holy and the Most Holy—no sound of hammers was heard because the stones fit together very precisely. In contradistinction, to put nails in the gate doors did require the use of hammers.

1 Chron. 22:4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

The inhabitants of Tyre and Sidon, coastal towns of Lebanon today, brought much cedar wood to David from Mount Lebanon. The people transported the wood from the mount to the seacoast by floating it down rivers and loading it onto ships for delivery at one of the coastal towns of Israel. From there, the wood was somehow transported over land to the Temple site.

1 Chron. 22:5 And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

Verse 5 covers years, a long period of time, beginning when Solomon was a young boy. David “prepared abundantly before his death” in anticipation of the time when the Temple would be built.

Q: Not until after Absalom and Adonijah rebelled was Solomon pushed to the forefront, yet verse 5 sounds as if David already knew he would be the successor. Is that correct?

A: David knew that Solomon would be his successor much earlier, but many years elapsed before that became a reality. Absalom and Adonijah were usurpers who formed separate conspiracies to take over the throne, but Solomon was the successor God recognized.

Comment: How wonderful that David was so greatly moved by the Holy Spirit to prepare all the materials for the Temple!

Reply: David was making preparations for the Temple while he had the responsibility as king to guide the nation in warfare. He fought one battle after another, all the while having in mind the future construction of the Temple. As Israel was victorious in battle, he accumulated the gold, silver, and brass of other peoples and stored them for use in the Temple. He had intended to build the Temple himself until Nathan the prophet told him that the Temple would be built by someone else.

1 Chron. 22:6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

1 Chron. 22:7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

1 Chron. 22:8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

1 Chron. 22:9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

Thus David had in mind, even before the birth of Solomon, “to build an house unto the name of the LORD my God.” Little by little over the 40 years of his reign, David accumulated a tremendous amount of material to start the building of the structure, but because he was a man of blood and warfare, his son would have the privilege of building the Temple. This reasoning in the type fits the antitype. David pictures the Church on this side of the veil, and

Solomon, when interpreted in a favorable sense, represents Christ and his Church in glory beyond the veil. The Church on this side of the veil is engaged in warfare, having to fight the fight of faith. The Kingdom beyond the veil in the next age will be a Kingdom of rest, peace, honor, and glory.

David charged Solomon with the responsibility of building the Temple. However, God gave David in vision all of the measurements and the dimensions, which he handed over to Solomon. The detailed measurements applied particularly to the innermost part of the Temple.

The more beautiful literal antitypical picture is Ezekiel's Temple because Solomon's Temple became defiled, and Solomon himself was careless in having subterranean stables built to adjoin the Temple for his horses, let alone in having a great number of wives, some of whom practiced heathen worship. Solomon was a brilliant son of a brilliant father, but David's expertise and thinking were spiritual, whereas Solomon's were natural and material until late life, when he came to his senses.

In the antitype, the true Church became corrupted, and only a remnant escaped and fled into the wilderness. In time, the remnant class developed into Christians who came out of Babylon, and the Lord could then deal with them in a higher sense, particularly at the end of the age.

Comment: 1 Chronicles 28:11,12 states, "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things."

1 Chron. 22:10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

Zedekiah was the last king of the Solomonic line, and the Jeconiah seed was taken into captivity. Eventually, however, that latter line was reunited with the rejected Solomonic line.

1 Chron. 22:11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

Imagine being Solomon and having such comforting words said to you by your father David!

1 Chron. 22:12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

1 Chron. 22:13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

1 Chron. 22:14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

1 Chron. 22:15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

1 Chron. 22:16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.

David was in a very infirm state at this time, but the Temple was so much on his heart that the adrenaline was pumping in his weakened body. The intensity of his emotions sustained him for this transfer, which required a tremendous amount of responsibility. David's eyesight and health were failing, and he had a disease, yet in this instance, his mind and hearing were clear. In fact, what he was able to do was amazing, as we will see.

Q: What did David mean by the expression "Now, behold, in my trouble"?

A: In addition to his poor health, the principle is, "Blessed are the poor in spirit" (Matt. 5:3).

Comment: David stored up for the Temple the portion of spoils that were his from Israel's victories in war.

Comment: The quantities of silver, gold, brass, and iron were huge: "an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight." The word for word in the English-Hebrew says "thousand thousands [plural]," or a million. Therefore, the measurements of brass and iron exceeded a million each.

Reply: Today many people do not realize that the amount of wealth extracted from the earth in those days far exceeded what is produced at present, even with all the modern technology.

Comment: The enthusiastic anticipation of the Israelites to build Solomon's Temple is similar to the zeal for building the Great Pyramid many years earlier.

Reply: Just as Noah gave the plans for the Great Pyramid to Shem, so David gave the plans for the Temple to Solomon. Both Noah and David got their respective plans from God.

David's ending words in verse 16 are tender: "Arise therefore, and be doing, and the LORD be with thee."

1 Chron. 22:17 David also commanded all the princes of Israel to help Solomon his son, saying,

1 Chron. 22:18 Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

1 Chron. 22:19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

David continued his exhilarating pep talk, being like Moses, as it were, with maturity of wisdom. We are thankful to have this insight into David's character, just as Deuteronomy gives us insight into Moses' thinking and character.

1 Chron. 23:1 So when David was old and full of days, he made Solomon his son king over Israel.

For decades this particular Scripture, plus one other, has been used to attempt to prove that

Christ is King and reigns before the Gospel Age is complete, before the David class has expired and gone beyond the veil. However, there is a flaw in that reasoning, as we have explained in the past in detail. Since both David and Solomon are types, how do we harmonize the fact that David was still alive when he made Solomon, his son, king in his stead? First, we know that there is an abundance of other proofs to the contrary, showing that Jesus will not reign over the world until the Little Flock is complete, but now we want to answer verse 1.

Comment: A more common line of reasoning being used currently to show Jesus has been reigning is that David was anointed and reigned for seven years over Hebron before he reigned over all of Israel. The seven years are considered to represent the seven stages of the Gospel Age, and it is claimed that he was a king but does not actively reign over the world of mankind until Saul's death at the end of the seven years.

Reply: That is one of the buttress arguments—that David was anointed and made king over Hebron for 7 1/2 years. At the end of that time, the northern kingdom united with Judah, and David reigned over the whole nation for the duration of the 40 years, as reckoned in whole years in chronology. We will address that question now.

Although David is a type, there are all kinds of types. For example, Moses is a type of God, the Law, the Ancient Worthies, Christ, and The Christ depending on context and the perspective being viewed. In this scenario, David represents Jesus himself—alone—and not The Christ, Head and body members, as can be proven. From God's standpoint, Jesus was announced as a King in connection with his birth; he was announced as a King when he rode into Jerusalem on a colt, the foal of an ass; and he was announced as a King on the Cross with the sign "JESUS OF NAZARETH, THE KING OF THE JEWS" (John 19:19). In other words, when God makes a prediction, it is as good as done.

The question is, When was Jesus made King? That could not occur until he had died, been raised out of death, ascended on high, and been anointed as King by God's pronouncement at that time. But ever since Pentecost, Jesus has always reigned over his Church, and when we are talking about "the reign," it is proper to consider that it is over the world, which has not yet happened. Those who think the reign began in 1878 quote Revelation 14:14 about Jesus' "having on his head a golden crown." It is true that he is wearing a golden crown, but he is also seated on a white cloud with a sharp sickle in his hand, showing that he is the returned King of the Church at his Second Advent. He was King *over the Church* at the beginning of the Gospel Age, when he sat on the right hand of the throne of God. When we consecrated, we gave our all, acknowledging Jesus as *our King*. However, the majority viewpoint just says, "Jesus is reigning," implying he is reigning *over the world*. We differ with that thought because Satan, as "the god of this world," is still reigning over the world (2 Cor. 4:4). Evil is increasing every day, and Satan has even more under his control than previously.

In 1914 Bro. Russell changed the date for the completion of the Church to 1918, but in 1916, he said more time would be required. Brethren zero in on the *Reprint* articles from 1914 to 1916 to bolster their argument. Subsequently, there was a debate between Bro. Gates from Memphis, Tennessee, and Bro. Norman Woodworth. We wrote a letter to Bro. Gates, whose viewpoint we were thoroughly in harmony with, requesting a copy of the correspondence with Bro. Woodworth. In the meantime, the brethren were being fed only the other side of the story and not the debate with both lines of reasoning. Thus the viewpoint of Bro. Gates was not being aired. He took the articles from 1914 to 1916 and wove in certain comments that conflicted with a sentence, a paragraph, or a section under a subhead in the very articles being used to prove that the reign had begun. It is incorrectly maintained by the majority of brethren that the breaking down of nations is a part of Jesus' reign. Late in his ministry, the Pastor plainly stated that if Christ is reigning, he is making a poor job of it. Articles state the matter both ways—that

the reign has begun and that the reign has not begun because evil is predominant. Well, isn't evil still predominant today? It is unfortunate that an element in the movement is suppressing the other side, not allowing debate on the position that the reign over the world is future.

Some brethren think Jesus has been reigning since 1874, but that view does not make sense, for the seventh messenger had not even been chosen at that time. In fact, Jesus did not have the golden crown and the sharp sickle until 1878, which is the year the Harvest began. And the reign did not begin in 1878, for the image is still standing. Furthermore, the Church is pictured by the stone, and the stone that smites the image has not yet been entirely cut out of the mountain.

Comment: The reign, the smiting, and the binding are all viewed as a process. With regard to the binding, the majority misinterpret what the "house" is. The most egregious part of the current reasoning, being stated publicly from the platform as a militant point of view, is that not believing the reign has begun is an evil doctrine. In fact, it has even been called "satanic."

Reply: Yes, the doctrine of the reign having begun is being used to cause division. One who believes the reign is future will not be elected elder in some ecclesias or be invited to speak at certain conventions.

Comment: Nor will a convention announcement be published in the *Bible Students Newsletter* if the elders of the sponsoring ecclesia believe the reign did not begin in 1874.

When did the Gospel Age start? The answer depends on what standpoint is taken? Jesus was made King when he ascended on high and was seated at the right hand of God. He has been a King *in quiescence* as far as the world is concerned but a King *in authority* as far as the Church is concerned. For his followers, he has always reigned since Pentecost, when the body members were inaugurated into the new arrangement of a New Creation.

Comment: Jehovah has never relinquished or released His Kingship over the universe. Therefore, during the Gospel and Millennial ages, God and Jesus, as an under-King, can wear crowns and sit on thrones, allowing the permission of evil. Even the most staunch advocates of the other position would agree that Jehovah has never relinquished His throne, so from a practical perspective, God and Jesus can be Kings while evil is pervasive and Satan is the god of this world.

Reply: However, two of the most prominent speakers now say that Jehovah and Jesus are both reigning, and others are accepting that reasoning—with confusion and evil being rampant down here! Satan is still the god of this world, and the pope still claims to be the head of the Church. Those who think Jesus is reigning believe we are blind, and we think they are blind. The Scriptures do NOT support the thought that Jehovah is reigning in any active sense.

Of course God has parameters within which individuals can reign, and conditions can never get out of hand. A type in the Book of Exodus clarifies this aspect of God (Exod. 4:2-4). When Moses' rod was cast down before the Pharaoh of Egypt, it turned into a serpent. Then, to prove that Moses was an emissary of the true God, he was told to grab the serpent by the tail. When he did so, it became a rod again. The antitypical grabbing of Satan by the tail has not yet happened and will not happen until he is bound and put into the pit.

Comment: The Pastor explained the rod that became a serpent as the permission of evil.

Reply: Yes, but Moses' rod swallowed the giant serpent. That swallowing by the rod is future because evil is still being permitted.

Those who believe Jesus is reigning and Satan is being bound generally do not allow the other viewpoint to be given recognition. They do not answer questions such as, “How can two kings, Jesus and Satan, reign at the same time over the same people?” As Jesus indicated, when blindness comes, how dark it can be! Of course this blindness is on a higher level, that is, among the consecrated. Personally we think it is demeaning to the divine power to say that either God or Christ is reigning over the *world* at the present time. However, to say that God and Jesus are reigning over the *Church* is no problem.

With regard to verse 1, to know which side is right is a fundamental question. Sanctified common sense should tell us some things. If those with the other viewpoint say that the “mediatorial reign” over the world is future, then what is the (supposed) current reign? If we bring up such questions, we are looked upon as the disputant, the troublemaker. We believe a price will have to be paid by those who advocate this view, for they are dishonoring the Word. Many brethren will not see clearly until the roof collapses. When certain startling events happen, a real awakening will occur and bring great remorse.

1 Chron. 23:2 And he gathered together all the princes of Israel, with the priests and the Levites.

Verse 2 starts a new subject.

1 Chron. 23:3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

1 Chron. 23:4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:

1 Chron. 23:5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.

Notice that David made all of the instruments—cymbals, trumpets, and mostly stringed instruments, including at least two kinds of harps—plus he wrote many of the Psalms. David was even wiser than Solomon, and he used that wisdom to honor God rather than to pursue more secular matters.

Of the 38,000 Levites who were 30 years old and upward, 24,000 were “to set forward the work of the house of the LORD”; that is, they had various duties to perform. Elsewhere the duties are described, and it is told how many handled the treasury, how many took care of the anointing oil and incense, etc. Here verses 3-5 are just a summation. There were 6,000 officers and judges, 4,000 porters, and 4,000 musicians with the instruments that David made. Truly David’s whole heart and soul were set on having a Temple for God. Incidentally, the architecture of the Temple magnified the sound of the musical instruments so that the people could hear and join in.

God does not want anyone to get a big head. We are all nothing to start with. Who are we that we were called? The only thing we did have was natural faith—maybe just like a mustard seed. But that mustard seed of faith was needed in order to please God, for He can work on and increase that faith. “Without [natural] faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6). Generally speaking, discourses on the fruits of the Holy Spirit fail to make a distinction between the natural graces and the spiritual graces. The old creature, which had certain qualifications, could have been perfect like Adam if there had been no sin. But even if

someone had a perfect human nature, he still would not be a new creature. Therefore, human nature has nothing to do with the New Creation that God is making. He is starting with fallen human nature and raising it to this high echelon of honor. By *God's* workmanship and *His* Holy Spirit is the change effected. However, we must cooperate.

1 Chron. 23:6 And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

1 Chron. 23:7 Of the Gershonites were, Laadan, and Shimei.

1 Chron. 23:8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.

1 Chron. 23:9 The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan.

1 Chron. 23:10 And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei.

1 Chron. 23:11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.

This division pertains to the 24 courses of the Levites. Basically, the three groupings of Levites were the Gershonites, who were in back of the Tabernacle; the Kohathites, who were on the south side of the Tabernacle; and the Merarites, who were on the north side of the Tabernacle. The Amramites, who were in front of the Tabernacle, are missing in this listing. The sons of Amram were Moses and Aaron, hence the priesthood. There were 24 courses of the priesthood (the Amramites) and 24 courses of the Levites (the Kohathites, the Gershonites, and the Merarites).

One name is missing, and there is a wrong number. However, the account corrects itself, for before the chapter ends, the missing name is supplied. For a while, there is nothing in the account but lineages, so we will just read straight through to 1 Chronicles 24:6.

1 Chron. 23:12 The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

1 Chron. 23:13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

1 Chron. 23:14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.

1 Chron. 23:15 The sons of Moses were, Gershom, and Eliezer.

1 Chron. 23:16 Of the sons of Gershom, Shebuel was the chief.

1 Chron. 23:17 And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

1 Chron. 23:18 Of the sons of Izhar; Shelomith the chief.

1 Chron. 23:19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

1 Chron. 23:20 Of the sons of Uzziel; Michah the first, and Jesiah the second.

1 Chron. 23:21 The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

1 Chron. 23:22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

1 Chron. 23:23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

1 Chron. 23:24 These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

1 Chron. 23:25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:

1 Chron. 23:26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

1 Chron. 23:27 For by the last words of David the Levites were numbered from twenty years old and above:

1 Chron. 23:28 Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

1 Chron. 23:29 Both for the showbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;

1 Chron. 23:30 And to stand every morning to thank and praise the LORD, and likewise at even;

1 Chron. 23:31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

1 Chron. 23:32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1 Chron. 24:1 Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

1 Chron. 24:2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

1 Chron. 24:3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

1 Chron. 24:4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief

men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

1 Chron. 24:5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

1 Chron. 24:6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

Verse 6 says, in effect, that two high priests served during the year but not at the same time. In other words, the year was divided between their services depending on the courses and health problems. One was considered the high priest, and the other was the substitute high priest under certain arrangements. In Ezekiel's Temple of the future, only Zadok, who was the loyal high priest in David's day, will be recognized. (The other high priest was a traitor for one of David's sons who was trying to usurp the throne.) Thus, in the Kingdom Age, Zadok will serve in the Temple, and his progeny will be priests.

Now we will skip over to 1 Chronicles 28.

* * * * *

1 Chron. 28:1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

1 Chron. 28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

1 Chron. 28:3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

1 Chron. 28:4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:

1 Chron. 28:5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

1 Chron. 28:6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

1 Chron. 28:7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

1 Chron. 28:8 Now therefore in the sight of all Israel the congregation of the LORD, and in

the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

1 Chron. 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

1 Chron. 28:10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

1 Chron. 28:11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

1 Chron. 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

1 Chron. 28:13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

Verses 11-13 are plainly stated, but of course they do not give details of the “pattern,” the drawing, the design, of Solomon’s Temple. This general synopsis gives us a feeling as to what David handed over to his son Solomon. What he received was like a mechanical engineer’s drawing of the Temple.

“The porch” (singular) was the porch of the inner Temple, where, during ceremonies at which the high priest officiated, the people looked at what we would call a stage. God gave David great detailed information, of which just *generalized* expressions are given here: “houses,” “treasuries,” “upper chambers,” and “inner parlours.” The “houses” correspond to the side chambers of the Temple proper (the inner large building). The side chambers, which were big buildings on either side, looked like one structure, but actually, the beams of the side chambers could not in any fashion enter into the wall of the inner Temple proper itself. Thus the side chambers were the side buildings. In addition, David passed on to Solomon the pattern “of the place of the mercy seat.”

God also gave David details of the Holy and the Most Holy—that is, of the “inner parlours thereof.” Moreover, the side chambers had three upper floors. We can see that God had to give David a tremendous amount of verbal instruction and measurements in order to explain the details. However, unless we had the details before us and we were familiar with the architecture of Solomon’s Temple, we could not fully grasp what the account is describing. Hence for 2,000 years, this huge Temple complex has not been understood. As indicated elsewhere, David was given a series of visions.

Verses 11-13 are introductory, for they are a generalized description of the inner and outer construction details. The translators realized that a change of subject was occurring.

And David gave to Solomon “the pattern of all that he had by the spirit.” The term “by the spirit” reminds us of 2 Peter 1:21, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.” The prophets of the Old

Testament were mostly moved vocally. Their voices made spiritual utterances, but in this case, David's hand was moved to do spirit writing, or drawing. This power of the Holy Spirit is counterfeited by fallen angels, who work through and move spirit mediums to do similar writing, or they may cause knockings, or rappings, to indicate approval or disapproval.

Thus David's hand was mechanically moved by the Holy Spirit to do accurate drawings. Without the tools of an architect, drawing straight lines would have been impossible without the help of the Holy Spirit. These intimate details are furnished in God's Word for those who hunger and thirst after information. If permissible, they diligently desire to understand every word that proceeds out of the mouth of God. 1 and 2 Chronicles were written for those who desire this kind of information.

Verse 12 mentions "the treasuries of the house of God" and "the treasuries of the dedicated things." The "dedicated things" were the offerings of the people, which included money, animals, goods, metals, food, oils, products of the vineyard, etc. The people brought dedicated things according to the particular service or time of the year. The people also gave personal property to the Lord that could be converted into use for the maintenance of the Temple and for the labor of those who served in the Temple.

The "treasuries" were different kinds of rooms (storerooms, rooms with beds, dressing rooms, etc.), not in the Temple proper (the Holy and the Most Holy) but in the side chambers. Similarly, the Tabernacle had side chambers. The sides of the tent that covered the rectilinear structure came down on an angle to form spaces which were also considered holy and were used to store incense, oil, and other goods and served as dressing rooms and sleeping quarters. The Temple was a large structure with many rooms that were dedicated to different kinds of services. As designed by God and shown in the original drawing given to David, the Temple had a place for everything that would be needed. David passed that drawing on to his son Solomon. The pattern included the Temple proper, the courts, the side chambers of the main Temple building, and other chambers that were around the court.

Verse 13 describes the courses of the priests and the Levites for the work, or service, of the Temple. An outline was given "for all the work ... and for all the vessels of service in the house of the LORD." There were 24 corresponding courses for both the Levites and the priests. The change of venue provided an opportunity for all the priests to serve. The original Tabernacle arrangement had only four underpriests (Eleazar, Ithamar, Nadab, and Abihu) and one chief priest, Aaron, whereas the Temple arrangement had many underpriests. Therefore, to give all of the Temple underpriests an opportunity for service, the year was divided into portions, or allotments. Moreover, a particularity of service was predetermined; that is, a musician was a musician, a singer was a singer, a conductor was a conductor, etc.

Comment: 1 Chronicles 6:32 reads, "And they ministered before the dwellingplace of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order."

Reply: Before the Temple was built, the threshing floor of Ornan and a tent were used. God gave David a schematic telling what was to be done and how, and who would be chosen for a particular service. For example, preaching had to be done by those with good elocution and distinction of voice. Similarly, God chooses each of the 144,000 members of the Church to fulfill a particular function in the Kingdom Age. In the present life, their characters are being developed and prepared, but in the next age, the Holy Spirit will give the capability and power to perform, let alone the perfection of nature. What a wonderful picture is before us!

Comment: A proof text that the Father has a pattern of the Church and the coming Kingdom is

Matthew 20:23, where Jesus said, “To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

1 Chron. 28:14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

1 Chron. 28:15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

1 Chron. 28:16 And by weight he gave gold for the tables of showbread, for every table; and likewise silver for the tables of silver:

1 Chron. 28:17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver:

What is meant by the expression that David gave gold and silver “by weight”? With regard to the Mercy Seat, for example, he had a particular quantity—no more and no less. The Mercy Seat was to be made with that specified allotment. In other words, the gold was not taken out of a bin, or general supply. From the amount that was given, each candlestick had to be made. Thus the artisan was limited as to the size of the article. God knew in advance the exact amount and weight of any metal for the pattern that He gave. Hence the artisan for that instrument or article of furniture found that the amount was exactly right according to the pattern. Even the metals for the instruments were exact in weight and amount.

We can see the tremendous quality of David’s mind to be able to keep these amounts and weights in his head. Immediately we are reminded of Moses’ ability with the Tabernacle, which was much smaller but included a lot of detail. David had to have all of the details and measurements in his head when he apportioned the work and distributed the materials. David and Moses were very much alike.

Construction details are not given for Solomon’s Temple because God knew that it would pass away. Although He was the author of the original plan, the Temple became defiled, as well as its priesthood. Knowing the end from the beginning, God intended that Solomon’s Temple would be supplanted by Ezekiel’s Temple, which will be superior.

Knowledge by itself does not produce what God wants in the human race. Not only will the proud, the intellectuals, be humbled, but also that which is ornate and showy will be toned down. There will be a different type of living in the Kingdom Age, with every man being in his own little dwelling under his vine and fig tree. The environment after the Kingdom Age will be agricultural and more natural, as opposed to city life, which is abnormal and artificial.

Notice that there were tables of shewbread (plural) and golden candlesticks (plural). Instead of a large brazen laver outside, there were a number of lavers with wheels.

David went from being a shepherd boy to reigning as a king, and now he was involved with the plans for the Temple. Accordingly, the Lord’s people are normal and ordinary, but God will make out of them something wonderful that we would never dream of. He will work on their inherent capabilities. It is important to stay humble in the present life and to remember that we are nothing unless we continue in the Spirit, for if “the light that is in thee be[come] darkness,

how great is that darkness” (Matt. 6:23). Have we not seen individuals who ran the course like meteors and then burned out and left the truth? We are given a picture not only of the Temple but also of the innermost feelings of David—his emotions.

1 Chron. 28:18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

The “ark of the covenant of the LORD” is called “the chariot of the cherubims, that spread out their wings.” Two types of revenue were involved: (1) what David gave of the spoils of war when God gave him the victory over his enemies and (2) David’s personal property. The first type was like state revenue, which David did not allow to be exploited for other things. Spoils obtained by the army were kept in escrow for the Temple.

Comment: Coming from the fields and watching over flocks of sheep by night—coming from nothing, as it were—David now possessed great wealth but chose to donate it for the Temple.

Reply: With the exception of Jesus, David was the greatest of the earthly kings.

The cherubim chariot was God’s vehicle of operation. This thought fits in beautifully with His four attributes. Whatever God does is always in harmony with the four attributes: Wisdom, Justice, Love, and Power. There is a consensus, a mutual agreement, a harmony, between all four. We use the term the “plan of God,” but the plan is the four attributes. Their operation, or movement, is the divine plan itself.

1 Chron. 28:19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

It was as though God took David’s wrist and fingers and mechanically moved them to do the drawing. God gave Moses the Law and the pattern of the Tabernacle and its furniture, and God gave David a similar experience.

Comment: Verse 19 in the Hebrew-English translation reads, “All was in writing from the hand of Jehovah; he caused me to understand all of the work of the pattern.”

1 Chron. 28:20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

1 Chron. 28:21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

David was saying that Solomon would be like an absolute monarch. David’s words to Solomon remind us of what Moses said to Joshua at the end of the 40 years. Moses wanted to go into the Promised Land, but when God indicated that Joshua would lead the people, Moses gave him a blessing and encouraged him. Here David wanted to build the Temple but had to give the undertaking to his son Solomon. Then David gave Solomon a pep talk, as Moses had done earlier with Joshua. We believe these are all meant to be analogies.

Comment: In the antitype, Jesus gave instructions in regard to the Comforter’s coming when

he passed off the scene (John 14:16,26). Thus the real work of the Gospel Age began after Jesus was off the scene. Likewise with the Church, Elijah will be off the scene but will be credited with the anointings of Hazael and Jehu. In each case—with Moses, David, Jesus, and the Church—the ones who are accredited pass the work on to others.

1 Chron. 29:1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

David made this statement “unto all the congregation” in late life, shortly before his decease. He said in effect, “God alone has chosen Solomon, my son, to be my successor to build the palace, the Temple. The Temple is for Jehovah.” Saying that Solomon “is yet young and tender” is a vague description, but 1 Chronicles 22:9 helps by recording what God said to David: “Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.” Properly understood, this verse answers two questions right away, but first, a correction is needed. The translation of verse 9 should be, “Behold, a son is born unto thee” instead of “Behold, a son *shall be* born to thee,” for Solomon was already on the scene at this time. Notice that God gave the name Solomon to David’s son, just as Jesus’ name was given to the Virgin Mary (Luke 1:31).

1 Chron. 29:2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

David said that he had prepared with all his might for the house of God and then enumerated the component materials, starting with the metals: gold, silver, brass, and iron. Next, he mentioned wood, onyx, stones of various colors, precious stones, and marble. Iron was mostly used for spikes or nails to fasten boards together in the massive building. Brass was used as a veneer for walls, thick planks of wood were used for the floor and side walls, gold was used for furniture in the Holy and the Most Holy. For instance, in the Holy there were ten golden candlesticks (1 Kings 7:49). (In contradistinction, Ezekiel’s Temple will have no candlesticks.) The stones “of divers colours” were used for vestments and garments; for example, the shoulders of the ephod had onyx stones.

The interior walls of Solomon’s Temple were all gold. In Ezekiel’s Temple, the gold will be much more modified. The intent with Solomon’s Temple was to make the house of the Lord the most magnificent palace so that it would be a chief wonder of the world. The purpose of Ezekiel’s Temple will be different, for it will be an edifice of simplicity but of great proportions, being very, very large. The overall structure will be larger and far more complex than Solomon’s Temple, although the Holy and the Most Holy will have the same dimensions. Ezekiel’s Temple will be far more impressive than Solomon’s Temple, for it will be built on top of a predominating mountain that will be raised up in the future. The grandeur of Ezekiel’s Temple will be its size and magnificence, but it will be modified and subdued to counteract the temptation of man, which is to be overawed by jewels rather than the symbolic meaning. Thus the Third Temple will be greater, but its array will be more modest.

1 Chron. 29:3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

1 Chron. 29:4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal:

David gave 3,000 talents of the gold of Ophir. The quality of that gold, as well as the abundance of the supply, was from the land of Ophir, which we believe was the land of Havilah (Gen. 2:10,11). Incidentally, the golden wedge of Ophir was an outstanding remnant of a structure that had previously been built.

We are purposely omitting many interesting but nonessential details, for without an illustration to accompany the explanation, they would be difficult to understand.

1 Chron. 29:5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

The first part of verse 5 is self-explanatory. The last half attracts our attention: “And who then is willing to consecrate his service this day unto the LORD?” David was asking for willing volunteers. Moses asked for materials for the Tabernacle, whereas this request was mostly for servitude in addition to the thousands of Levites. Other willing workers were invited to participate, and according to their talent, they were under the guidance of the appropriate overseers in the different component parts of the Temple. For example, there were door keepers, porch keepers, those who tended the animals, those who took care of the incense, etc. In other words, many were used in a subordinate fashion to contribute either their own goods or talents or just their labor. Similarly today with the Lord’s people, there are various types of service.

1 Chron. 29:6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king’s work, offered willingly,

1 Chron. 29:7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

1 Chron. 29:8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

1 Chron. 29:9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

Comment: What a generous and beautiful attitude in giving!

Reply: The people eagerly and willingly responded.

1 Chron. 29:10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

In gratitude, David began an emotional prayer of thanksgiving, covering verses 10-19.

1 Chron. 29:11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

1 Chron. 29:12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

1 Chron. 29:13 Now therefore, our God, we thank thee, and praise thy glorious name.

1 Chron. 29:14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

1 Chron. 29:15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.

1 Chron. 29:16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

The prayer is self-explanatory. It is nice just to hear the words.

1 Chron. 29:17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

In beseeching and asking for certain things for the Temple, David said, “I know also, my God, that thou triest the heart, and hast pleasure in uprightness.” We are reminded of Moses’ saying in the Book of Deuteronomy that God was proving the Israelites whether or not they loved Him with all their heart, mind, soul, and strength. Likewise, as Christians, we are all being tested as to the constancy of our character development while keeping in mind, “This one thing I do” (Phil. 3:13).

1 Chron. 29:18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

1 Chron. 29:19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

David concluded praising God in prayer. He asked God to give Solomon a perfect heart and a constancy of true character. Of course we know that Solomon eventually strayed, so the Lord does not always answer prayers the way they are framed. Nevertheless, there was nothing wrong in David’s praying along this line, for he was thinking of nothing but the honor of the Heavenly Father. David wanted the congregation, as well as Solomon, to keep God constantly in memory. David prayed for Solomon “to build the palace, for the which I have made provision.”

Comment: How pleased David was that others had the same willing and generous spirit!

Reply: Yes, he was something like a cheerleader but in a *very pious* fashion. In witnessing David’s enthusiasm, the people themselves were filled with joy.

1 Chron. 29:20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

David then said to the congregation, “Now bless the LORD your God.”

1 Chron. 29:21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

Notice the large number of sacrifices: 1,000 each of bullocks, rams, and lambs. The bullocks were the sin offering, and the rams and lambs showed the acceptability of the sin offering. On the one hand, the 1,000 bullocks represent Christ in a special sense, but on the other hand, the Church participates. Thus the 1,000 rams represent Christ, and the 1,000 lambs picture the Church—the Head and body members, respectively.

The Church participates in sin offerings, thank offerings, and other offerings. For those who have difficulty seeing the Church’s share in the sin offering, good and convincing reasoning is that the burnt offering signified the acceptability of prior offerings. A burnt offering was treated in a peculiar way; namely, the several body parts were placed with the head. While the offering was called a burnt offering, we can see that it represents The Christ, Head and body members. There can be no question about it, for the body parts—legs, shoulder, etc.—were all laid to the head. While the burnt offering was like a thank offering that was acceptable, the first chapter of Leviticus calls the burnt offering an “atonement.” “And he [the offerer] shall put his hand upon the head of the *burnt offering*; and it shall be accepted for him to make *atonement* for him” (Lev. 1:4).

1 Chron. 29:22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

The congregation “did eat and drink before the LORD [Jehovah] on that day with great gladness.” They also “made Solomon ... king the second time.” The first time, after Nathan the prophet’s intervention, Zadok the priest anointed Solomon (1 Kings 1:38,39). On his deathbed, David had prayed silently to God when his enemies were whispering about him. God answered that prayer by granting David a little revival, so he was now on hand for the second anointing of Solomon.

Comment: David was anointed three times.

Reply: Yes, he was anointed privately by Samuel, then at Hebron, and finally by the ten tribes at Jerusalem.

Q: Is there an antitype of Solomon’s two anointings?

A: Jesus is our King. We are not accustomed to thinking of him as “King” in our prayers, but certainly he is because we have given our whole heart and will to him as our Lord, Redeemer, and King in the present life in both senses of the word. One sense is the Davidic standpoint now, and the other is the Solomonic standpoint. There were two anointings of Solomon. When Jesus was baptized at Jordan, he was anointed to be a King of peace, and on the Cross, even though he was dying, the sign said, in three different languages, that he was the King of the Jews. Therefore, Jesus was anointed in the trial period of his life, and he was also anointed King after Pentecost. The Davidic anointing was as a King before Pentecost. In the Solomonic picture, Jesus is still King, and we are still in the Gospel Age before the Kingdom Age.

The antitypical King Solomon is worded another way in other pictures. For example, Jesus is a King after the order of Melchisedec. We think of Melchisedec as being an order of Priest and

King, and the two anointings are merely saying the same thing backwards as a King and a Priest. Thus Jesus was anointed King both before and after Pentecost. When he returned to heaven, there was rejoicing with a cry of “Worthy is the Lamb!” The Second Psalm pictures what was taking place; namely, God set Jesus on the throne as a King at His right hand after Pentecost (Psa. 2:6,7). In the David picture, the first anointing took place at Jordan. The second Solomonic anointing took place before a larger audience.

In the Kingdom Age, Jesus will not be anointed King. Rather, he will be *shown* as King, for the marriage will already have taken place. Jesus and the Church will be in office as King and Queen on the throne.

The one anointing in the Tabernacle picture is much more comprehensive in its simplistic form. Jesus was antitypically anointed to be King in the Court of the Tabernacle on the first day of the eight-day period of Leviticus 8 and 9. Those two chapters are *one* ceremony. The first part was of seven days’ duration, and the eighth day followed. The Tabernacle is a wonderful means of understanding the truth. In fact, it is better in the present age than the much more comprehensive picture of Solomon’s Temple, which will be shown and explained perfectly in the Kingdom Age.

Comment: It seems as if all of these sacrifices took place in one day, so there must have been many altars.

Reply: Yes, that is true. At one time, almost half the area of the Court was made like an altar. However, this could also be done symbolically. For instance, Solomon could go around to the different priests, of which there were thousands divided into 24 courses, and put his hand on their shoulder as the animal was being offered, as though to say to the public, “I am doing the offering through the priesthood, which is part of the high priest.” Thus the offerings could easily be done and will be explained in the Kingdom. No doubt the sacrifices in this very service were photographed as they actually occurred back in Solomon’s day for viewing in the Kingdom Age. We should keep in mind that this was an inauguration ceremony, not the Day of Atonement or even necessarily a sabbath day.

1 Chron. 29:23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

1 Chron. 29:24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

Earlier Solomon had been anointed king at the pool of Siloam at the behest of Nathan the prophet and David’s wife Bathsheba. At that time, he was pronounced king, but as long as David was still alive, Solomon was not sitting on the throne in the full sense of the word.

“Then Solomon sat on the throne of the LORD [*Jehovah*].” In spite of Israel’s disobedience, God never relinquished His sovereignty, His Kingship, over the nation. Thus the throne is called “the throne of Jehovah” in verse 23. And when the picture is interpreted spiritually with its fulfillment in the antitype, it is in conformity with what is said here, using slightly different words. In one sense, God is very definitely the King of earth during the Kingdom Age, for Acts 17:31 states, “Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained; whereof he hath given assurance unto all men, in that he [God] hath raised him [Jesus] from the dead.” God is really the One in charge, and Jesus is His kingly representative, as said here in verse 23: Solomon sat as king on the throne of *Jehovah*.

Various Scriptures picture the relationship between God and Jesus in other ways. For example, Jesus is pictured as a Governor in the Kingdom Age. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2). The word “ruler” can also be “governor” in Hebrew. The Micah text is quoted in Matthew 2:6, “And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.” The use of “Governor” in the New Testament quotation from Micah shows that “ruler” and “governor” are synonyms in the same Hebrew word.

“Then Solomon sat on the throne of the LORD as king instead of David his father.” Solomon sat on the throne when David died, and the inference is that everything seemed to prosper instantly at this point. Moreover, “all Israel obeyed him.” Verse 24 defines the word “all”: “all the princes, and the mighty men, and all the sons likewise of king David.” They all “submitted themselves unto Solomon the king.” Most of the “mighty men” were David’s followers during his period of exile. In other words, the kingdom was well established under Solomon.

1 Chron. 29:25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

How remarkable that the people could see a divine backing, as it were, on King Solomon! Right from his inauguration, there was solidarity, and everything seemed to be in the right position in a utopian kingdom.

Q: Did the “royal majesty” include the building of the Temple?

A: Yes, as will be seen. It took a few years for the Temple to be built, but there was no friction or interference. The Temple was the first work of the typical kingdom of Solomon, and in the coming Kingdom, after Gog and Magog are defeated in Jacob’s Trouble, as shown in Ezekiel 38 and 39, the building of the Third Temple will start, as shown in Ezekiel 40, the very next chapter. Thus one of the first acts of the Kingdom will be to start the building of the Temple.

1 Chron. 29:26 Thus David the son of Jesse reigned over all Israel.

1 Chron. 29:27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

The 40-year reign of David, expressed in whole numbers, was broken into two segments with seven years in Hebron over Judah and 33 years in Jerusalem over the entire nation, the two and the ten tribes. It is interesting that the tribe of Benjamin is not mentioned.

Earlier we discussed that the seven-year reign in Hebron represents Christ’s reign over his Church during the Gospel Age and that the reign of 33 years over all 12 tribes represents the reign over natural Israel, which will include the world, who must become Israelitish in order to be under the New Covenant arrangement. Thus, in the Kingdom, other nations will not be distinguished as superpowers as they have been in the past.

The seven-year reign over Judah in Hebron represents those who, in the final analysis, prove to be of the Little Flock. The Benjamin class, who are not mentioned, represent the Great Company. Frequently the term “Judah” is used in contradistinction to the ten tribes, and Benjamin, not mentioned, is understood.

Judah, prophesied to be the ruling class with executive authority—a ruler, or a governor—

represents The Christ, whereas Benjamin is a service-oriented class. Many pictures support this statement.

1 Chron. 29:28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

David “died in a good old age, [being] full of days.” In addition to his age, he was “full of ... riches, and honour.” Then “Solomon his son reigned in his stead.” David was forgiven of his sins, for not only did he repent, but he received retribution.

1 Chron. 29:29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

Of the three books that covered the history of David (his life and his reign), we possess only the books of 1 and 2 Samuel. From the Hebrew standpoint, the two books of Samuel are considered the first two books of Kings. Then 1 Kings becomes the third book, and 2 Kings is the fourth book of Kings. The logical question is, Where are the books of Gad the seer and Nathan the prophet? We can be sure that they are preserved somewhere to be brought forth in the Kingdom Age to prove the veracity of the testimony of the Old Testament—the geography, the history, lineages, etc. All of the information has been preserved for posterity in order to show how ignorant mankind has been with regard to the Scriptures. Man looks everywhere else for knowledge and uses his imagination when the answers have been readily available in Holy Writ.

1 Chron. 29:30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

The books of Samuel, Nathan the prophet, and Gad the seer include information about David’s “reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.” What is the signification of the expression “the times that went over him [David]”? The “times” can be taken two different ways. (1) They can be considered in regard to the different experiences of David’s life. For instance, if a chronicler was writing a biography about David’s life, he would give an outline early in the book of the different periods and the various experiences of his life, such as being a shepherd, a warrior, and a king or telling about his personal strength and character. (2) The “times” could also be God’s times and seasons (see Daniel 2:21). For instance, the “seven times” were announced in Leviticus 26, where God said that if Israel did not hearken to His word, the nation would go into bondage and receive various punishments. If, after all these chastisements and the raising up of judges for deliverance, the nation was still stiff-necked, God said that “seven times” of punishment would pass over Israel. David was quite well aware of many things for which we normally do not give him credit. More than anyone else, he gloried in the Exodus, the wonders of Jehovah—the plagues that came upon Egypt, the Red Sea crossing, etc. He gave an insight into some details that we do not get when reading the actual account. After reading David’s Psalms, therefore, we can go back to the original account and realize a fuller understanding. For example, instead of just thinking of a great storm of lightning and thunder at the time Israel journeyed over the Red Sea, we realize there was a lot of noise, let alone the cloud and the great wind. David gloried in and lived the experience when he wrote about it, especially in Psalm 78, which is very long. Many years before David was king, he loved God’s mighty acts and deeds. His heart and soul were in the history of Israel.

Q: Are “all the kingdoms of the countries” the nations that were annexed to Israel by conquest and submission?

A: That would be true in the lesser sense. In addition, there are prophecies of the Messiah to come and the spiritual Kingdom. As shown in 1 Chronicles 17, David could see a little of the superior spiritual sense.

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As an addendum to the study, we will consider a question that was asked on 1 Chronicles 17:10,25, which reads as follows: "... I [God] commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I [Nathan] tell thee [David] that the LORD will build thee an *house*.... [David replied] For thou, O my God, hast told thy servant that thou wilt build him an *house*: therefore thy servant hath found in his heart to pray before thee." The question is, What is the "house" that God is building for David?

The "house" is explained in 1 Chronicles 17:17, but that verse is not properly translated, so the connection is not readily apparent. "And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's [David's] *house* for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God." The phrases "according to the estate of a man of high degree" are improperly translated. The correct thought is, "Thou ... hast regarded me according to the order of *the Adam*." Different rabbis in Jewish literature have referred to a covenant of Noah and a covenant of Adam. However, the "Adam" of verse 17 is not the Adam of the original Garden of Eden but Jesus, the *Second Adam*, who is of the *future* Garden of Eden. During the Kingdom Age, Jesus will be the age-lasting Father, and Rebekah, the Church, will be the mother of billions of humanity. The Christ, Head and body members, Husband and wife, will be involved with the reawakening of mankind from the tomb. The Second Adam, then, can be considered as the *future Adam*.

The "house" that God will build for David can be taken two ways, but we will consider it only from the standpoint of *David personally*, as an individual. During the Kingdom Age, David will be of the house of princes down here. At that time, the Ancient Worthies will be honored as princes throughout the earth, and the Great Company will be servants, without authority. At the end of the Kingdom Age, the Ancient Worthies will get a spirit resurrection in heaven. Just as Jesus has been preparing a place for his Church, so a place is being prepared for the house of princes beyond the Kingdom Age (John 14:2). In that house, David will have a particular role. Moses is not mentioned, but he will be given something else. In other words, *God will build David a spiritual house, that is, a spiritual house for the princes*. Since the Church is Jesus' bride, the Father is allowing him to make the house for the bride. These two houses will be beyond the Kingdom Age.

The Church will be in a temporary "house" in earth's atmosphere most of the time during the Kingdom Age, for they have to judge angels and men down here. Therefore, the *permanent* house that is primarily being prepared is the one in heaven for after the Kingdom Age. The temporary abode is an expediency to help the human race walk up the highway of holiness. But after that work is complete, the residence the Ancient Worthies receive will be a great reward. We do not know if David fully understood what God was saying about a heavenly abode, but he did understand about the earthly ministry, and so did Abraham. However, they sensed that the builder and maker of the future residence was God. Moses and David were very, very unusual individuals.

To repeat, David understood in part, but the Ancient Worthies were limited because they did not have the Holy Spirit of sonship. They could *sense* the spiritual reward, but they believed *with certainty* that they would have an awakening from the grave to be on the earth for the Kingdom.

Q: Was David still talking about the heavenly house in 1 Chronicles 17:27? “Now therefore let it please thee to bless the *house* of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.”

A: We worded this explanation very carefully by saying we would consider it from the standpoint of David personally—*of what he will get in the Kingdom Age and the spiritual abode the princes will receive in the future.* There is also a spiritual picture, an antitype, which pertains to *what David represents*, but we do not think it is necessary to consider the antitype, for it harmonizes with other pictures where David represents Christ. He also represents the Church in the flesh. The antitype is easier to explain because we usually jump to the antitype and overlook the natural. In this case, both the natural and the spiritual have an application but at two different periods of time—one *during the Kingdom* and one *after the Kingdom with two different houses.*

Comment: The Hebrew interlinear translation of 1 Chronicles 17:17 is amazing: “And this was a small thing in your eyes, O God, but you have spoken to your servant’s house for a great while to come and have looked upon me as a type of the man who is on high, O Jehovah God.”

Reply: Yes—a type “as in the order of Melchisedec” or a type “after the order of *the Adam.*” There are two different types of covenant. The Hebrew for “the Adam” is *ho Adam.* The last phrase of verse 17 is very significant.

THE BOOK OF 2 CHRONICLES

(Study led by Bro. Frank Shallieu in 2005–2006)

2 Chron. 1:1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly.

God inaugurated the kingdom of Solomon in the type with exceeding glory that befitted what the Temple and the Kingdom represent.

2 Chron. 1:2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

Solomon spoke unto all Israel; that is, he did not just sit at the top of the ladder of authority but, at least in his initial intent, had communication and a close relationship with captains, judges, and governors in the kingdom. Here we see that the methodology of God was to have captains of thousands and hundreds and, in another case, fifties. Recognizing this fact helps to unlock other pictures. For instance, when Jesus fed the multitudes—the 5,000 and the 4,000—he arranged them in groups of 50 and 100 (Mark 6:40). The number 5 was very important in this division.

As we read in 1 Chronicles 29:25, “The LORD magnified Solomon *exceedingly* in the sight of all Israel, and bestowed upon him *such royal majesty as had not been on any king before him in Israel.*” Great quantities of materials were used for the building of the Temple—gold, silver, iron, brass.

Comment: David had said that Solomon, his son, was “young and tender” (1 Chron. 22:5). Therefore, it was wisdom on Solomon’s part to have communication with the more experienced leaders. He was learning how to deal with the others.

Reply: Yes, Solomon subsequently prayed for wisdom. He was right not to just sit back and wait for wisdom but to seek it. He applied himself in the custodianship of the responsibility of being Israel’s king. Incidentally, Solomon did not live as long as David.

2 Chron. 1:3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

2 Chron. 1:4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

Solomon and those with him went to the Tabernacle at Gibeon, where all the articles of furniture were except for the Ark of the Covenant, which was on the plateau, or threshing floor of Ornan, in Jerusalem. David had pitched a tent there and put the Ark in it.

Q: Were Solomon and the others now going to Gibeon for the rest of the Tabernacle?

A: Yes, they wanted to bring the articles down to Jerusalem. The Ark was put in Solomon’s Temple. The Tabernacle was somehow preserved. However, other artifacts of a higher symbolism replaced but were based upon the principles of those in the Tabernacle, both in measurements and in symbols. For example, there were ten lavers in the Court and two very large cherubim in the Most Holy.

Comment: The terminology “the tabernacle of the congregation of God, *which Moses the servant of the LORD had made in the wilderness*” indicates that because Moses was given the vision and the details of the Tabernacle, he is accredited with its construction.

Reply: Up on Mount Sinai, God gave Moses all the measurements and the design of the Tabernacle. He not only explained the details of the structure to Moses but gave him a pictorial representation. The fortieth chapter of Exodus tells that when the component parts of the Tabernacle were completed but before they were assembled, Moses went down the line and examined every item—the utensils, the garments, the incense, the articles of furniture, etc.—to make sure the work had been done exactly according to the instructions he had received from God. Moses had told the workers in effect, “Here is the pattern, and this is what you should do.” For instance, he told the workers about the alternating scarlet, blue, and purple pomegranates, with golden bells between them, at the bottom of the high priest’s garment (Exod. 28:33; 39:24,25). Moses did not make the bells or sew and color the pomegranates, but he was accredited with the work. Instead of using Solomon’s name, we have sometimes said, as a side remark, “You mean the Temple of David,” for David had received the pattern and instructions from God and had collected the materials.

Comment: David also made the musical instruments, set up 24 courses in the priesthood, and designated who would sing.

2 Chron. 1:5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

2 Chron. 1:6 And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

Solomon himself offered 1,000 burnt offerings upon the Brazen Altar, which was before the Tabernacle. Earlier David had acted like a priest and made offerings. Solomon’s actions were permissible because the Temple had not yet been built and a priesthood installed. Seven years of construction work lay ahead for the Temple and Solomon’s own governmental office, or palace.

Of course the burnt offerings were wholly consumed. The account does not state whether the 1,000 offerings were done in one day, in seven days, or in another time frame.

Q: Was more than one animal offered at a time?

A: After the initial service, the offerings were done perfunctorily. The offerings were done one right after the other. This ceremony was the inauguration of Solomon’s kingdom, and he was acting as priest and king with what was available.

Comment: Also, the account does not state what animals were offered.

Reply: That is true, but the animals were small, probably lambs of the first year. Not only were burnt offerings burned whole, but the preparation was minimal and fast. The animals were skinned, the entrails were removed, and the animals were then thrown on the altar. Moreover, the fire burned furiously, quickly consuming the animals.

At another time, with regard to the inauguration of the Temple, there were so many animals that the altar was enlarged with a supplementary material so that all of the offerings could be done on that occasion. Since we do not know the details of Solomon’s offering 1,000 animals

here in verse 6, we just have to take the event on faith.

2 Chron. 1:7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

1 Kings 3:5 says, "In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." This text shows that the thought is "by night." Otherwise, the phrasing here, "in that night," sounds as if the sacrifices were all done in one day, and then that very night God appeared to Solomon. How did God "appear unto Solomon" by night? He appeared in a vision or a dream and said to Solomon, "Ask what I shall give thee."

A few corrections that are needed in 1 and 2 Chronicles are made in 1 and 2 Kings. For example, 2 Chronicles 36:9 states that Jehoiachin was eight years old when he began to reign, and 2 Kings 24:8 corrects the record by saying that he was 18 years old. Thus the Bible is self-correcting in such instances.

2 Chron. 1:8 And Solomon said unto God, Thou hast shown great mercy unto David my father, and hast made me to reign in his stead.

Solomon repeated what he had previously heard from the lips of his father. God gave David the measurements of the Temple but told him he could not build the house because he was a man of war. Then God added that David would have a son named Solomon, who would build the Temple. Solomon was humble in the beginning, as shown by his acknowledgment of God's favor to his father David. Solomon acknowledged that God was the Author of the Temple, that the measurements and instructions had come through his father, and that he felt insecure in doing such a mammoth work. He was being installed in office as a king to rule not over a house but over a multitude of people. Solomon was now seated on the throne to judge the nation, and his initial work was to build the house, let alone rule.

God first wanted to bring out the condition of Solomon's heart at that moment. Without this information, we would imagine things that were not true. We know that Solomon's heart was weaned away and that he had some problems later on, but the account shows his early humility. Similarly, when Saul was to be made king, this giant of a man, who was taller than anyone else in the nation, was found hiding (1 Sam. 10:20-22). From that beginning, Saul changed and actually became malevolent later in life. Thus the importance of character is brought to our attention and God's fair dealings with us when we consecrate and dedicate ourselves to His service. God is faithful on His part, and those whom He calls and accepts must be of a humble disposition. Otherwise, they would not have been drawn, and they would not bow the knee and confess their sins. However, what happens after consecration is another matter. At any rate, it is good to see Solomon in his pristine glory. Of course he was still imperfect, but he was quite different, especially when we see that by nature he had wisdom.

Incidentally, for over 1,800 years, Jews have been studying Solomon's Temple almost daily. In a little school near the Wailing Wall, that was the daily exercise. Each generation is being taught, wanting to learn more and more how to build the Temple, but they have problems. The main problem is that one must have the truth. The Tabernacle is the starting point, and except for a very limited number of Orthodox Jews, the Jews as a people know little about their Tabernacle. Few have the desire to be acquainted with every word God has written.

2 Chron. 1:9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

"Thou hast made me king over a people like the dust of the earth in multitude." Solomon was

saying that the people of the nation of Israel had greatly multiplied. During Solomon's reign, there were probably at least 7 million people. Events have occurred down through history to vastly reduce the number so that today the population of Israel is about 6 million people.

2 Chron. 1:10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

Comment: 1 Kings 3:9 reads a little differently: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

Solomon asked for three simple things: wisdom, knowledge (or understanding), and the ability to judge God's people. What a marvelous request following his admission of inadequacy for so great a task! He humbled himself immediately and asked for wisdom to enable him to carry out this great work for so great a people. Not only were they numerically great, but they were God's people. An example of Solomon's wisdom was his instruction to divide the baby in half who was in dispute between two women, both claiming to be the mother. Hearing about the king in Israel with such wisdom, the queen of Sheba traveled a long distance to see him. Solomon's fame was world-renowned.

2 Chron. 1:11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

2 Chron. 1:12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

Solomon had asked for three things. God replied to Solomon's request in effect, "Because you did not ask for five things—riches, wealth, honor, the life of your enemies, or a long life for yourself—I will give you wisdom and knowledge plus riches, wealth, and honor such as none of the kings before you have had or the kings after you will have." When people who are selfish by nature pray to God, their first requests are for things like health, relief from pain, and money. They have a "give me" attitude, whereas God taught us that when we pray, we should first honor Him, His office, and His Son. In the Lord's Prayer, Jesus taught his disciples to pray to the Father. While Jesus did not end that prayer in his name, it should be self-evident that such is the procedure, for he is the teacher. Therefore, the thought would be, "as Jesus said," that is, "in Jesus' name." First, the prayer is, "Hallowed by thy [God's] name," "Thy [God's] will be done," etc.

Q: What is the antitype of Solomon and his reign?

A: As a general rule, it is important to thoroughly understand the type before going to the antitype. For instance, Solomon had 1,000 wives, and the Scriptures tell us that Jesus' Bride will consist of 144,000 individuals. Numerically speaking, then, the similarity in the antitype in the favorable sense is that during the reign of peace, there will be a Bride of many members.

Comment: It is interesting that of the five things Solomon did not ask for, God gave three of the five but not the life of his enemies or a long life personally.

Reply: For one thing, Solomon did not have any enemies, for his empire was peaceful at that time. Of course later on, there was internal trouble between the younger element and the older

element in the reign of Rehoboam, Solomon's son. After the period of prosperity, a change took place, and the kingdom was rent asunder.

Comment: With regard to having a long life, God said to Solomon, "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days" (1 Kings 3:14).

Reply: David lived to age 70. He was 30 years old when he began to reign, and he reigned for 40 years. Solomon also reigned 40 years, but he was younger when he started to reign, so he lived about 60 years.

Q: What is the distinction between "riches" and "wealth"? We tend to think of the two terms as being synonymous.

A: Wealth represents assets such as land or large holdings that require negotiations and contracts in order to be sold, whereas riches are money or things that can be readily converted into money. Incidentally, sometimes we speak of a person as being rich when he has assets of intellect or popularity. The point is that Solomon did not ask for the things that selfish people would be more prone to request. If he obeyed, he would get all five things.

God promised Solomon "riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." Even though Solomon sinned, he was a picture of Jesus. Similarly, Adam sinned but was a picture of Jesus, for Jesus will be the Second Adam, the father of a new race, in the Kingdom Age. Adam was the father of the human race, and Jesus will be the father of the regenerated race of Adam.

Sometimes a person whose overall character is not so good has an aspect in connection with his activities that is looked upon favorably. And conversely, a person whose character is good may, because of an incident that occurs, picture a very unfavorable class. For example, when Moses smote the rock the second time, he pictured a Second Death class.

First, Solomon made a prayer request. Then, God answered that prayer. Now verse 13 begins the historical narrative. As we read the following verses, we should remember that in some respects, the Chronicles account is not quite as detailed as the Kings account. Also, there are certain differences or conundrums in the two accounts, but they can be explained.

2 Chron. 1:13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

As stated in verse 3 of this chapter, the site of action was the "high place" at Gibeon. When Solomon was at Gibeon, he offered 1,000 sacrifices on the Brazen Altar before the Tabernacle. Hence there were two tabernacles. One was the real Tabernacle up in Gibeon with the Brazen Altar and the tent. In addition, David had made a tent in Jerusalem for the Ark of the Covenant. Later the Tabernacle and the Brazen Altar were brought down. In Moses' day, there were also two tabernacles. One was the Tabernacle of Moses, but there was also a prior tabernacle without the camp. In other words, before the "official" Tabernacle was built, Moses had his own tabernacle outside the camp, which he went into to commune with God.

Solomon began his reign in a period of transition when the Tabernacle was being phased out and the Temple was being phased in. Under certain circumstances, that overlapping is significant.

2 Chron. 1:14 And Solomon gathered chariots and horsemen: and he had a thousand and four

hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

Solomon went back to Jerusalem and reigned over Israel. He gathered chariots and horsemen and placed them in the chariot cities. Therefore, some of the chariots were outside the city, and some were in the city. Note: It is helpful to remember that 2 Chronicles is related to 1 Kings.

2 Chron. 1:15 And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.

Sycamore trees were one of the most common kinds of tree in Israel. The cedars and the fir trees came from Lebanon.

2 Chron. 1:16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

2 Chron. 1:17 And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

The price of just one Egyptian chariot was 600 shekels of silver, and a horse cost 150 shekels. What were the horses and the linen yarn used for? The Kings account gives a little more detail. When trees were cut down in Lebanon, instead of their being transported by land, they were floated down along the shoreline of the Mediterranean Sea. In connection with a contract that was subsequently written, Solomon said to Hiram, "I will be responsible for transporting the logs by sea from your country to Israel. What would be the most convenient and best place for me to get the logs onto our soil?"

There was a nice rapport between Solomon and Hiram. When Solomon made this proposition to Hiram, the latter was exceedingly glad because he missed David. Hiram and David had been good friends, and now he was happy for the relationship with David's son. When the logs got to the seaport in Israel, the next question was how to get them to the Temple site. Horses were the answer. Horses would draw wagons and other means of conveyance to bring the logs to Jerusalem, where they would be further cut in conformity with the Temple measurements.

We will now make a few suggestions. When we compare the accounts in Kings and Chronicles about the number of chariots and horsemen, etc., we find that about 70 percent of the numbers agree perfectly. The reason for the discrepancies is that Solomon was writing a letter, making a proposition to Hiram, king of Tyre. Solomon was suggesting what to do, and his own people, as well as Hiram, advised him with alternate suggestions. From these suggestions, the final contract was negotiated. Therefore, the differences were ironed out by the time the proposition was finalized.

Q: Is verse 17 saying that Solomon was buying horses from Egypt, but so were the kings of the Hittites and Syria?

A: Yes. These other kings were not enemies at this time in Israel's history. During Solomon's reign, Syria and Israel had a good rapport, and so did the Hittites and Israel. However, Hiram and Solomon had a special, or more personal, rapport, whereas the other agreements were more contractual based on money and employment. Thus there is a distinction between genuine friendship and politeness for the sake of expediency. Peace can be based on either a real moral rapport or a savvy rapport, where it is prudent to be friendly and courteous. At this time in history, Egypt was the marketplace for horses and chariots. The phrase "by their

means” signifies that the price was right for the Syrians and the Hittites.

Q: Deuteronomy 17:16 gives a prohibition: “But he [a king] shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.” Was this feature of the Law written in advance expressly for Solomon?

A: Yes. Solomon used political savvy, but that savvy was not moral. Solomon greatly admired horses—and so much so that they were like his fetish.

2 Chron. 2:1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

Solomon was now determined to build two structures: a house for Jehovah’s name and a house for his kingdom. The “house” for Solomon’s kingdom was the palace, not his personal residence. The palace was the formal civil structure, and the “house for the name of the LORD” was the Temple, a place of particular worship. Thus there were two types of administration in the kingdom: civil and ecclesiastical. Solomon wanted a house for both purposes, and he was determined to build them as soon as possible, for the tendency is to procrastinate until mañana.

2 Chron. 2:2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

Solomon assigned 70,000 men “to bear burdens,” 80,000 “to hew in the mountain,” and 3,600 “to oversee them”; that is, a crowd was in front of Solomon, and he selected the individuals for certain purposes. All 153,600 men were from Judah. Each overseer, or superintendent, was over about 42 people.

Comment: With so many workers and overseers, the number was like one of the largest corporations on earth.

2 Chron. 2:3 And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

Verse 3 starts Solomon’s letter to Hiram. Solomon wrote, “As thou didst deal with David my father....” The letter was written very skillfully, as we will see. Right away Solomon informed Hiram what the intention was—that he meant business, that it was not just a fantasy to build a house to the name of Jehovah. Solomon was saying, “I have already prepared for this great work,” and then he gave an idea of the scope of the endeavor so that he would not have to write several letters before Hiram could appropriately respond. Solomon said he wanted to continue the former relationship that Hiram had had with his father David, who had requested lumber, for the cedars from Lebanon were of a superior quality for the Temple. Hiram had great respect for David.

Q: Wouldn’t the 153,600 men be the “strangers that were in the land,” as stated in verse 17?

A: Yes, but they lived in Judah and were subjects who were agreeable to following the customs of the Israelites. There were two different types of “strangers,” as shown in the Book of Deuteronomy.

Comment: 1 Kings 5:14 reads, “And he sent them to Lebanon, ten thousand a month by

courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy." The residence of these "strangers" must have been in the land.

Reply: Yes, they lived in the land; they were not drifters. Of course the workers got paid for their labor, and they were citizens, though not necessarily natural born.

2 Chron. 2:4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

Solomon started out telling that it was his intention to build a house for "the *name* of the LORD my God." Why did he use this expression instead of just saying a house "for the LORD my God"?

Comment: God does not need a house. God said He never dwelled in a house.

Reply: Yes, that is one reason, which Solomon explained in verses 5 and 6. He was continuing his letter to Hiram, king of Tyre, saying that the God of Israel was above all other gods. Hiram's friendship reminds us of Jethro, the father-in-law who befriended Moses.

Comment: Solomon's Temple is called the house of Jehovah in many places in Scripture, so Solomon's saying he was building the Temple to the "name of the LORD" was unusual. For instance, 1 Chronicles 28:12 reads, "And the pattern of all that he had by the spirit, of the courts of the house of the LORD."

Reply: Even the Tabernacle was where God figuratively dwelled with the Israelites. Among other things, it was the manifestation of His presence.

Solomon gave several reasons for building such a structure. The Temple would be dedicated to Israel's God, used to burn incense before Him, and used to make various offerings: the daily continual display of shewbread on its table and two daily burnt offerings, one in the morning and then another in the evening. Solomon went from daily offerings, to weekly sabbatical offerings, to monthly new moon offerings, to special solemn feast offerings. The feast offerings were not daily offerings, for the word "feast" is frequently used to mean seven-day offerings, that is, an offering for a week. In summing up, he said in effect, "All of the above offerings are such as were ordained of God"; that is, they were *mandatory*.

In addressing this letter to Hiram, the king of Tyre, Solomon started with a reverential note that honored the God of Israel. Then he would get down to more mundane applications.

2 Chron. 2:5 And the house which I build is great: for great is our God above all gods.

King Hiram of Tyre was not a formal proselyte, but he must have almost been one because although not an Israelite, he believed in the same God. As already stated, he was with Solomon much as Jethro had been with Moses. Jethro stayed behind and did not go into the Holy Land, but his son entered under persuasion by Moses. It is interesting to see this rapport of the past with Israel's neighbors, whereas today there is a cultured hatred. Based on the principle that whoever gives a cup of cold water to a true Christian, Hiram and Jethro will be greatly honored in the Kingdom.

2 Chron. 2:6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to

burn sacrifice before him?

Verse 6 shows that Solomon wanted to build the Temple as a means of worship.

2 Chron. 2:7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

Notice Solomon's diplomatic approach. If we were on the receiving end of the letter, as Hiram was, the wording was skillful. Solomon said (paraphrased), "Send me a master craftsman to superintend, to oversee, those who are skilled in metallurgy (gold, silver, brass, and iron), in clothing, and in intricate engraving work (metal and wood)." In other words, Solomon was saying to Hiram, "You are the boss as far as appointing an overseer of the part you are commissioned to do, and I will do all I can to help you." Moreover, Solomon assured Hiram about the wages for the laborers from Lebanon, as well as payment for the materials.

"Cunning men," whom David had provided, were with Solomon in Judah and Jerusalem. David was the inspiration for the Temple, for the project had burned in his heart.

2 Chron. 2:8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,

2 Chron. 2:9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

2 Chron. 2:10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

Wages were bartered in ancient times—goods for goods. Here 80,000 measures or baths of beaten wheat, barley, wine, and oil were the wages for the timber prepared "in abundance." Depending on the type of goods, either dry or liquid measures were used.

2 Chron. 2:11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

2 Chron. 2:12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

Verse 10 ended Solomon's letter to King Hiram of Tyre. Verses 11-16 cover Hiram's letter of response.

Comment: Hiram was very sympathetic to the building of the Temple and favored Israel and Solomon at the time.

Reply: Yes, Solomon's well-presented letter had its intended effect and was well received. The Lord blessed this relationship in connection with the building of the Temple. Notice Hiram's words in verse 12: "Blessed be the LORD God of Israel, that made heaven and earth." He recognized God as the Creator. What a blessed relationship Solomon and Hiram had, although it did sour later when a problem developed over property.

2 Chron. 2:13 And now I have sent a cunning man, endued with understanding, of Hiram my father's,

2 Chron. 2:14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

Hiram sent “a cunning man” whose name is not given. He was the offspring of an Israelite woman from the tribe of Dan and a man from Tyre. Thus a relationship between Israel and Tyre already existed. How astounding to realize God foresaw and overruled that a man skilled in all of these areas would come on the scene and be available to superintend at the time not only when Hiram was the king of Tyre but also when the Temple was to be built! To ask for one who was skilled in gold, silver, brass, iron, stone, timber, cloth, and engraving would normally be an impossible request to fulfill, but God arranged that such a person was available. We are reminded of Bezaleel in connection with the Tabernacle (Exod. 31:1-5).

Q: Was this Hiram's father also called Hiram?

A: Yes. The name may be a Phoenician title for rulership—like Czar, Pharaoh, and Kaiser. All are names, but they are not personal family names. Phoenicia, which is Lebanon today, was basically a maritime nation. The inhabitants were skilled in work with timber because they used timber to build ships. The vessels transported valuable minerals to other nations to barter for goods.

2 Chron. 2:15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

2 Chron. 2:16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

Notice that the logs were to be floated down the seacoast to Joppa. From there the Israelites would transport the wood up to Jerusalem.

Probably many Jews in Israel today are favorably disposed to Christianity, but they keep those feelings secret, for they feel that to be directly identified as a Christian would be too strong an experience for the family. Had they remained single, they might have declared their conversion to Christ. In their hearts, they are sympathetic to Jesus Christ, and they are not in harmony with the rulership of Israel, which is nonreligious, basically speaking.

Comment: Hiram's response is clearer in 1 Kings 5:8,9. “And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.”

Reply: Regarding the rulership of the kings of Israel, the length of their reigns is the same in both the Kings and the Chronicles accounts, but there are some aberrations in the finer details in the Chronicles accounts. However, those aberrations are overruled in the overall picture.

Incidentally, the chronology changes that some brethren are accepting have been taken care of

by Ezra, who straightened out the length of various reigns. The reigns can be harmonized, as we did back in the 1940s, but we do not publish that harmonization because to do so would start study in a direction that is not as profitable, spiritually speaking. Character development is more important, for we are called to be copies of God's dear Son, not mathematicians.

2 Chron. 2:17 And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

2 Chron. 2:18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people awork.

The discrepancy earlier was based on the time element between David and Solomon, but Solomon went back to the contractual number, which did not change.

2 Chron. 3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

We feel that chapters 3 and 4 will not be understood on this side of the veil. Our thought is that the Church in glory will be given the explanation of the intricacies of Solomon's Temple, which was the chief wonder of the ancient world. While Ezekiel's Temple will last forever down here, the purpose of that structure is radically different from that of Solomon's Temple. As we study chapters 3 and 4, we will try to give some clues of the radical differences that will be omitted in Ezekiel's Temple because that future structure is for the *natural* mind of man. To the contrary, the original design of Solomon's Temple shows the Church beyond the veil—its glory, hopes, and beauty, which will never be perceived or understood by those on the natural plane.

The omissions in Ezekiel's Temple, or vice versa, should be obvious, and there are important reasons why they occur. Solomon's and Ezekiel's temples are intended for two different groups, who will view the structures from two completely different perspectives, namely, the spiritual and the natural. We are now studying about Solomon's Temple, which is the spiritual.

Verse 1 tells that Solomon's Temple was placed on the threshing floor of Ornan the Jebusite. A reference is also made to Mount Moriah and Abraham's day. The chief event back there was the offering of Isaac, and of course no Temple existed at that time, just an altar. Therefore, the building of Solomon's Temple referred back immediately to that event, showing that God had purposed a Savior long before any Temple was built and that He had in mind a salvation of souls of two main classes: primarily a spiritual (or Church) class and secondarily the world of mankind. Genesis 22:2 mentions the "*land of Moriah,*" but in that land, or vicinity, the Temple Mount was the chief point of interest.

At the time of the giving of the Law, Mount Sinai and Mount Horeb were mentioned. The mounts are the same but viewed from two different perspectives. Horeb is the range, in which a particular summit, or peak, called Sinai is the central point.

2 Chron. 3:2 And he began to build in the second day of the second month, in the fourth year of his reign.

Verse 2 gives the specific time that the building of the Temple began: the second day of the second month of the fourth year of Solomon's reign. The Temple was completed "in the eleventh year [of Solomon's reign], in the month Bul, which is the eighth month," so Solomon

was “seven years in building it” (1 Kings 6:38). “Seven” is the sacred number for completion.

2 Chron. 3:3 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

Solomon “was instructed for the building of the house of God” by David, who had been instructed and given the pattern by God through a series of visions. Similarly, Moses received a vision and instructions on Mount Sinai, and others subsequently followed his instructions to construct the literal Tabernacle. David was a very brilliant person, but he set aside his intellect and concentrated on praise and worship—the *sacred*—whereas Solomon, who was like his father in some respects, concentrated on the *natural* beauties of nature: animals, insects, etc.

The centerpiece of the whole Temple complex was the Temple itself, the main building. The dimensions were given in cubits, the length being 60 cubits, or 90 feet, and the width being 20 cubits, or 30 feet. Right away we are reminded of the proportions of the Tabernacle, which was 45 feet long by 15 feet wide. In other words, Solomon’s Temple was double the length and width of the Tabernacle.

2 Chron. 3:4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

The porch, which was in the front of the house, was 20 cubits long, or 30 feet. In Ezekiel’s Temple, there will be porches on the side of the house and just one porch on the front end of the inner Temple. In other words, a porch will be seen in front, and behind the porch will be the Holy and the Most Holy.

The height of the porch on the front of Solomon’s Temple has fooled everyone, but it can be explained. In fact, the ratio, or proportion, of the porch is practically the same as the one on Ezekiel’s Temple, although the actual size of the two Temples is different except for certain component parts.

With the porch on Solomon’s Temple being a height of “an hundred and twenty,” most models show a high steeple that comes to a point or a rectangular top at that height. However, as stated elsewhere, the porch was 20 cubits (or 30 feet) high, and component parts were 180 feet high. In the Hebrew, the “hundred and twenty” is just three letters, and the arrangement of those letters has made all the difference in the world. Notice that the dimension is written longitudinally: “the height was an hundred and twenty.” The actual word for “hundred” in Hebrew, read from right to left, consists of the three letters mem, aleph, and he. The problem is that the copyist inadvertently made a transposition, probably through fatigue, as is easy to do. A copyist needs a strong, active mind to not get fatigued, particularly when there is a multitude of measurements.

The Masoretes, a sect of Hebrew scholars, realized this tendency toward fatigue, so they gave a numerical value, based on the letters, to every Hebrew word in the Old Testament. This mathematical method was effective in double-checking the accuracy of copies of copies of the Hebrew text. Nevertheless, there are some mistakes.

1 Kings 6:1, the parallel text for 2 Chronicles 3:2, states that the building of Solomon’s Temple began in the 480th year after the children of Israel came out of Egypt, but that number needs a correction of 100 years. The error is due to a faulty drawing of one vowel. One letter is he, and the other is dalesh; one has the numerical value of 4, and the other is 5. Thus the correction is

that Temple construction began in the 580th year after the Israelites left Egypt.

Comment: The correction can also be made by just calculating the number of years from the Exodus to the fourth year of Solomon's reign.

Reply: That is true, but some do not make that correction. Even today the leading exponent of the supposedly new chronology uses the incorrect number of 480. It was 430 years from the giving of the covenant to Abraham to the Exodus and the Law. Then, if the 40 years in Sinai, the 6 years of the dividing of the land, the 450 years of the judges, 40 years of Saul's reign, 40 years of David's reign, and 4 years of Solomon's reign are totaled, the sum is 580 years.

As a scroll is rolled and unrolled multiple times over the years, there is a tendency for some of the finer points to flake off. And that is what happened—the tail of the letter he dropped off, and the difference between a he and a dalet is only one stroke.

Anyway, here are two mistakes. One is in 1 Kings 6:1, and the other is 2 Chronicles 3:4, where the height should be “twenty.” In other words, the word “hundred” should be “cubits”: “The height was twenty cubits.” Otherwise, the word “cubits,” which is needed for sense, is missing.

“And he [Solomon] overlaid it [the porch] within with pure gold.” Thus an unusual porch was at the front of the Temple.

2 Chron. 3:5 And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

Solomon covered the “greater house” with the wood of fir trees. “Ceiled” is an Old English word that means “overlaid” or “covered.” The house was covered with wood and then overlaid, or covered, with thick gold leaf. The greater house was a hewn-stone building, but it was covered, ceiled, or paneled on the outside with wood. Hence the structure was seen as gold-covered wood. There were two primary reasons for the gold covering over wood. (1) Images were carved on the wood, and since the wood was covered with gold, the appearance was of sculptured gold. (2) The walls, which were made of stone, wood, and gold, appeared to be carved metal cherubim.

Comment: Since no tool was to come against the stones when they were set in place, images could not be carved into the stone. However, the wood facade could be easily carved and repaired. Moreover, gold leaf can be easily manipulated.

Reply: Yes, and it was much easier to carve the wood of fir trees than to hammer a harder type of wood such as mahogany or oak. Cedar is very easy to carve or cut in a solid fashion and then cover with gold, which is the most malleable metal.

Comment: With the Tabernacle, gold was on the inside. With Solomon's Temple, gold was visible on the outside.

Comment: The number of men working on the Temple for seven years, 153,600, is impressive, especially since many of the materials had already been procured and the stones hewn.

Reply: Yes, David had prepared or collected the reservoir of materials that would be needed. However, to convert those materials was a large work to be accomplished.

Solomon “set thereon palm trees and chains.” Palm trees are a symbol of victory, and pomegranates were suspended from the chains. Therefore, tremendous artwork was involved.

2 Chron. 3:6 And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

Solomon “garnished the house with precious stones for beauty.” What a magnificent structure! We can imagine how the precious stones added to the brilliance and the beauty of the building from a spectator’s viewpoint.

“The gold was gold of Parvaim.” *Parvaim* is a Persian word that literally means “eastern” (plural), indicating that all the jewels were found in Eastern countries like India, which is known for precious stones. Thus precious stones, along with gold, were employed to garnish and beautify the outside of the Temple. Incidentally, *par* also means “jewel.”

2 Chron. 3:7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

Solomon overlaid the Temple and the Temple beams, posts, walls, and doors with gold. The cherubim were not paintings but three-dimensional carvings on the walls.

2 Chron. 3:8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

The Most Holy of the Tabernacle was not only 10 cubits square but also 10 cubits high; that is, the dimensions were 10 x 10 x 10 cubits. The Most Holy of Solomon’s Temple was 20 cubits long by 20 cubits wide, and it was overlaid with 600 talents of fine gold.

The Most Holy had three walls with a veil as the partition. The veil was made of fine linen with blue, purple, and crimson cherubims wrought thereon, showing faithfulness unto death (see verse 14). The account does not state what the floor consisted of. The Tabernacle floor was sand or dirt, but we think that even the floor in the Most Holy of Solomon’s Temple was covered with gold. If so, the 600 talents of gold were divided between the three walls and the floor.

2 Chron. 3:9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

The nails weighed 50 shekels of gold; that is, each nail symbolically weighed 1 shekel. The 50 nails refer to the Tabernacle, which had 50 taches, or loops, on each curtain for a total of 100. The 50 taches on the one curtain overlaid the 50 taches on the other curtain so that the two curtains were bound together by 50 clasps. Accordingly, 50 x 50, or 2,500 years, represents the Jubilee cycles, among other things. (The Pastor multiplied 51 x 49, which is 2,499—a difference of only one year.) We think “50” is the important point to show a reference back to Moses’ Tabernacle and the 50 loops on the edge of each of the two giant curtains.

Comment: Normally a nail made of gold would not be strong.

Reply: That is true, but Solomon overlaid the metal nails (perhaps brass) with gold.

The nails were used to hold the veil. A nail was put through the hole in each ring and fastened to the wood beam that went across the Holy the broad way to hold the suspended curtain, which served as a partition between the Holy and the Most Holy.

Solomon “overlaid the upper chambers with gold.” The Most Holy was 20 cubits square in

cubical form, but the building was higher with a further extension above the Holy and Most Holy. The gold even extruded into those areas, so we can imagine the glorious shining light with the lit candelabras. Something like this will be in Ezekiel's Temple but of another nature.

2 Chron. 3:10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

2 Chron. 3:11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

2 Chron. 3:12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

2 Chron. 3:13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

In the Most Holy were two cherubim in a standing posture with outstretched wings. The measurement of 20 cubits is mentioned twice in verses 10-13, and that was the dimension of the Most Holy. In other words, the two cherubim were side by side, standing and facing in one direction. If one wing of each cherub was 5 cubits, then the total spread of two wings was 10 cubits. Since there were two cherubim, the total wingspread was 20 cubits. Each wing was reckoned from the midpoint of the chest to the outer tip of the wing. Thus the measurement from the middle of the breast of one cherub to the extension of a wing was 5 cubits, and his other wing was also 5 cubits. Also, one wing of each cherub touched the wall. Thus the outer wing of one cherub touched the outer wall on one side of the Most Holy, and as he spread his other wing toward the inner part of the Most Holy, it touched a wing of the other cherub, whose other wing (on the far side) touched the wall of the Most Holy on the other side. Hence the entire dimension of the four outspread wings was 20 cubits, or 30 feet, wall to wall.

The two cherubim faced "inward" in the sense that they faced toward the Holy, or the front, of the Temple. They were stationed against the back wall of the Most Holy so as not to interfere with anyone entering the Most Holy. Otherwise, if they stood too near the veil, the priest would have had trouble going past them into the Most Holy. They stood in front of the west, or back, wall inside the Most Holy. The Ark of the Covenant, an added article of furniture, was later brought in and placed in front of them.

The cherubim faced the First Veil and the Second Veil. The two walls touched by their wings were the north and south walls of the Most Holy. In the Tabernacle, the two cherubim and the slab that covered the Ark of the Covenant were made of one solid piece of gold. The cherubim faced each other and looked down, watching for the blood to be poured on the Mercy Seat, and their wings were outspread as if they wanted to fly. They were kneeling with one knee up, like a runner in a sense, ready to fly or run on their errand of mercy, but they could not leave until the blood was applied. Of course that blood is mortgaged during the Gospel Age. When the blood is applied for the world, the cherubim will be free. Thus the opening of the Kingdom Age was being shown in Solomon's Temple. In the antitype, the cherubim would then be free to bring blessings everywhere.

When we consider all the workmanship, the descriptions, and the dimensions, the amount of gold that was used in Solomon's Temple is mind-boggling. Sadly the Temple was defiled.

Note: The study of 1 and 2 Chronicles terminated at this point.